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ABSTRACT

This collection of papers focuses on school administration and its relation to students. It is contended that today's student matures earlier; has higher expectations; is more affluent; is more isolated from adults; is more critical and outspoken; and, therefore, must be heard by teachers and administrators. A related document is EA 001578. (Author/LLP)

ADMINISTRATION for STUDENT DEVELOPMENT

THE LECTURE SERIES

of

THE 1969 LEADERSHIP COURSE
FOR SCHOOL PRINCIPALS

Edited by
J. J. BERGEN

THE POLICY COMMITTEE, LEADERSHIP COURSE FOR SCHOOL PRINCIPALS

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FOREWORD

Not too long ago many decisions were made by officials in the Department of Education with little or no consultation with those who were affected by them. Superintendents and school inspectors gained a presumed increment of wisdom by virtue of their appointment and uttered pronouncements which affected principals, teachers and students. Much in the same manner principals and teachers assumed they knew what was best for students. Compliance on the part of the latter was an almost universal expectation. As a consequence the drop-out and the poor achiever were held responsible for their own fate, and were not given a chance to contribute their ideas on needs and interests to those making the decisions.

If the revolution has not already occurred, at least we are in the midst of it. At one time major communication was one-way, from those in higher authority to those below them. However, those who are affected by decisions have clamoured to be heard—more than that—to participate in the making of such decisions. On shaky ground is the administrator who thinks that he can make decisions binding on others without having consulted them.

A major focus of the current lecture series, as an examination of the titles will indicate, is directed to aspects of school administration more directly and intimately related to students. It is contended that not only principals, not only teachers, but also students must be heard. It seemed most desirable, for instance, to have some students speak for themselves. The two student panels which participated in the sessions contributed richly to the discussions of problems and issues which principals dare not ignore. In contrast to the adolescent of a generation ago, the new learner, it is claimed, matures earlier, is more affluent, is more isolated from adults, has higher expectations, is more critical and outspoken, and is the first of the new-media generation. This has added to the complexity of the principal's role. The papers in this publication constitute an attempt to increase the administrator's awarness of the many variables and their contextual complexity in the contemporary school.

J. J. Bergen, Course Director

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Dr. D. C. Fair, Associate Professor of Educational Psychology

Dr. D. Friesen, Associate Professor of Educational Administration

Dr. L. R. Gue, Associate Professor of Educational Administration

Dr. E. D. Hodgson, Professor of Educational Administration

Dr. G. Kupfer, Associate Professor of Sociology.

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Dr. E. W. Ratsoy, Associate Professor of Educational Administration

Mr. D. D. Taylor, Principal of St. Francis High School, Calgary

With the exception of Mr. Taylor, all lecturers are faculty members of the University of Alberta.

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Mr. D. Ewasiuk, Superintendent of Schools, Neutral Hills School Division

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Mr. S. G. Maertz, Executive Officer, Alberta School Trustees' Association

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THE PRINCIPALSHIP IN ALBERTA

G. L. MOWAT

The title of this paper might indicate, at first glance, that I am about to describe the principalship in Alberta. This task, however, I will not try to do. The job exists in many differing situations and is done by many persons. The many variations which may exist, therefore, I will not struggle to reduce to description of a "typical" position to be set out herein.

Undoubtedly many aspects of the job, from place to place, are common. In every organization there are unvarying tasks to be performed. In every school provincial regulation and statute require certain types of work. The very fact that principals have much in common to discuss suggests that the challenges and problems they face may differ more in scale and setting than in type. The principalship across the province undoubtedly has its distinctive characteristics.

That such is the case requires much greater recognition that we have given in the past. The requirements of the job are such, I believe, that persons who lack specific preparation for it have not equipped themselves to meet these requirements as fully as they might. The purpose of this paper is, accordingly, to air some of my views on the changing educational scene in support of this contention.

Recollections about Principals

My first impressions of the principalship were formed from a desk somewhere down centre aisle, facing front. From that vantage point, I saw events and heard words which now, much later, still feed a clear and lasting image.

My image is, in fact, a conglomerate of three men. Each was a full-time teacher, as well as that "something else"—the principal—which distinguished him from other staff and caused parent and pupil alike to speak of him in different tone. Each was a good teacher, I think, for I recall nothing to the contrary. Each was of ordinary physical stature. By virtue of these qualities, none stood out. But in another way, each did.

The first was a dour man of Scottish descent, whose ways about the school revealed a severe outlook upon the sins likely to be committed in the school. He knew exactly what sin was; and he acted when he saw it. The sinful found themselves erect before him, perhaps a bit off balance, the targets of fast questions which, at first encounter, semed to call for some reply. Not really so, however. The unwary offender who opened his mouth had his chin met smartly by the principal's knuckles, from the underside, and with flawless timing. When later he was dismissed to return to his seat, he went with bitten tongue and strong resolve to speak no more. For major offenders, an additional remedy was reserved. They were treated with the strap, drawn by the principal from the confines of his vest with a motion much like that of the ancients, I imagine, when they drew their swords.

The second principal I recollect was a worthy successor to number one, but somewhat less calculating in his mode of causing pupils to repent. Perhaps his method resulted from shell shock suffered in World War I. In any event, when severe infraction took place, he rushed in with both fists swinging. In all fairness, I must say, this action was reserved for the more mature male members of the class. This form of correction was most exciting to behold. It left vivid impressions. Understandably, then, across the screen of memory there moves the flash-back of a unique school leaving ceremony in which an offending student hastens backwards to the door pursued by the swirling arms of officialdom.

The third principal sticks in my mind for different reason. He was athletic. He skated hard and belted the opposing forwards when they crossed his blue line. He hit the ball hard and went into a second base with abandon. Our errors on the diamond loomed graver, in his judgment, than those we made in algebra. And often both recess and noon hour were extended that we might seek perfection where it really counted most.

It was rumoured, too, even after his departure, that this principal had a way with ladies. He was indeed a bachelor, and may well have possessed some outside interests. Whether he was well graced with this quality in comparison with his predecessors, I

do not know. Perhaps the passing of a few years had merely broadened the scope of my own interests. In any event, I was vaguely aware that he held reputation beyond the school as well as within.

So much for a few recollections. When I left the public schools, and even until I assumed a minor principalship years later, the word "principal" suggested to me a man who possessed some special physical quality which excited his pupils to admiration or respect or, at least, obedience.

What these three men really were, of course, went far beyond events I have recounted. They were, in fact, highly respected in both school and community. Whether they were good or bad by present standards need not be determined. Each one, in his time, seemed to sense the critical aspects of environment which shaped his job and each, I judge, did that job well.

Changes in the School Environment

The school environment, both internal and external, has changed much in the last few decades. Some changes have been sudden, some slow. Some have been highly visible in their occurrence; others have been subtle—almost unnoticed in their advent. All have contained some implication for the nature of the administrative position and the mode of meeting its challenge.

Looking at two points in time — say thirty years ago now—one can identify major events and trends which must have changed the principalship, and which still may suggest what that job should become.

In respect of the school's external environment, there has been major change in the concept of community. Not too long ago, we thought of community as being primarily that area within the bounds of district. Its limits were, therefore, somewhat clearly defined. Its members were district ratepayers and parents many of whom made the school their main focus in respect of social interests as well as others. They had some common expectations of how school would be run. The school's job was relatively simple and clear. When school didn't go right, in their opinions, they knew where to go. Schools were relatively small, Authority was vested largely in position, statute and regulation. The community was visible and fairly comprehensible. Communication was relatively easy to achieve.

In some places, perhaps, these conditions still prevail—but not in many. Among the many reasons for this change, I propose to treat only a few.

Urbanization has long been a feature of Alberta's population scene. For at least fifty years now, a minority of our population could be classed as "farm". Today, about half the people in Alberta live in two cities. In the next decade, at least eighty per cent will be classed, by standard definition, as being urban.

Physically, of course, the consequences have been clear. Sparse and scattered farm population have turned many rural schools to tombstones and other to sickly enterprise at best. Thus, demographic pressures, in combination with other forces, have over a long period produced the larger jurisdiction and the larger central schools. More recently, however, industrialism has added its impact to that of the urban shift of population. Since 1946, when oil was discovered at Leduc, the nature of investment and production in Alberta has changed our occupational structure. Many older ways of making livings have shrivelled or disappeared in favour of many new types of jobs. Our greater economic prosperity has enabled us to secure more goods, to build better roads, to use better and faster public transportation, and to bring the world into our homes through the mass media. These tangible changes in our circumstances have transformed the lives of the majority of our population.

Of even more significance are the intangible changes which have come with discernible, physical change. The thoughts of others far away, their ways of living, their values have been brought to nearly every home. Without the protection of regional isolation, mores and traditions and dictums which stabilized an earlier age no longer stand unquestioned. The vast exposure to the world through travel and mass media has made each formerly simple community a reflection of the standards, the aspirations and the view that characterize the complex world.

The fact should not be forgotten, moreover, that today's parents possess a level of education higher than and perhaps different from that of the earlier generation. They aspire for somewhat more for their children. Bolstered by knowledge of the connection between level of education, work, and level of income, they now see complete high school education — and even some post-secondary education — as the potential right of every child. The direction of pres-

sure has changed, I suspect, with regard to continuation of youth in school. In recent years, the schools urged all to stay; now, the schools are under pressure to provide observably worth-while learning situations for all children who may care to stay.

So much for a few changes in the outer community which, even though imperfectly described, give part of the setting which has an influence on the school.

Changes Internal to the School

Concurrently with these outer changes, others internal to the school have taken place. Not long ago, and perhaps within recall of many persons here, teachers enjoyed little security of employment and not much freedom in affairs either personal or public. They suffered indignity to gain a job and practised craft and politics to hold it. Now, as you know, the scene has changed. The emergence of a strong fraternity won for teachers a full measure of academic and social freedom. By virtue of hard-won protection and the use of power, the teacher has been freed to be himself.

Understandably (to one who saw the earlier scene) the first emphasis of the teachers' association was to raise a shield behind which the teacher could enjoy such benefits. Today, while some would like to strike that shield aside, its existence and benefits are widely acknowledged beyond the ranks of teachers.

One such benefit, perhaps, has been the move towards professional status. Within the peculiar limits that surround education, as a sector of the public service, teachers have moved far towards this goal. They have achieved more preparatory education. They have demanded more power of decision and have accepted more responsibility in respect of what they do. Many have specialized and advance their learning in some particular respect beyond levels possessed by their immediate colleagues, including the superintendent and the principal. The school staff of today is much different than it used to be.

Size of schools and systems and the nature of the staff who man them combine to produce a further change. Schools and school systems, as organization, present problems the solutions to which require knowledge and insights beyond the identification of physical change and the recognition of individual expertise. Within increasingly large gatherings, goals and functions, both institutional and individual, become matters of concern. Communication becomes difficult. Aspirations often clash. Operations may facilitate one purpose and impede another. There can be no doubt, therefore, that the congregation of more pupils, teachers, consultants, counsellors, and administrators, in more sophisticated schools and systems, produces an internal educational environment which consists of more than its visible ingredients.

Challenges and Trends

Such are my impressions of the environment, the changing scope and nature of community, and their reflections into the school organization. If indeed these factors have a bearing on the nature of our jobs, we must ask ourselves questions such as:

What are the pertinent characteristics of the society which our public school graduates will enter?

What features of the school, if any, must change to prepare youth well for entry?

How will the expansion of our immediate public and its increasing attention to the school affect our jobs?

Can we avoid being pushed aside by teaching specialists in the classrooms, by counsellors and consultants who, by virtue of their greater knowledge of a particular aspect of the school's operation, consign administrators to that pile of trivia which they conceive to be administration?

Where will the challenge of established ways of conduct of the school come? How will we meet it?

And if we would hold for ourselves some active part in shaping the educational experience of the future, or even tomorrow, what should we know to do it?

Few persons, I suspect, are certain that they know "all the answers" to such questions. And if they were certain today, tomorrow they might well have doubts, for the human being is somewhat less measureable, less constant, less predictable than we might sometimes wish. Perhaps we can't know all, or even feel certain that we know enough to do our jobs as well as we would like.

Uncertainty, however, should not stop us from seeking insights and sensitivities relating to the forces which will shape our jobs, sooner or later, with or without our understanding and assistance. Admittedly, we already possess some equipment required of administrators or we would not have

survived. At worst, we all do a good job of housekeeping. At best, we also make some improvements. Many schools and systems, and other educational institutions have in their employ administrators who are doing their job well. Their competence results from many factors, the common ones of which are some native ability in the administrative role and a background of teaching and success. These qualities may well remain of value to administration.

Preparation for Administration

The time has come, however, when native ability, teacher education, and experience will no longer provide adequate preparation for administration. From my imperfect assessment of the environment which surrounds the principalship, I have reached this one conclusion.

Persons who hold principalships or who aspire to them will require preparation other than that which comes through teacher education and experience of whatever kind Such preparation will likely come through the development of graduate programs in educational administration.

The trend has already developed in Alberta, among employers, to require a level of education in the principal which exceeds that possessed by a majority of his teachers. This trend will modify, I predict, to require advance preparation specifically in educational administration. How quickly this trend develops rests largely with school principals, collectively. The movement is under way, however. Many universities in Canada are developing programs to meet the demand. The frequency of seminars and short courses is on the increase. Within a decade, the person who lacks advance preparation for administration may have little chance of holding a major principalship.

Whether you agree with this proposition, I do not know. Perhaps you will decide within the next two weeks. Whatever you feel about the matter, now or later, I hope you will find this course stimulating and profitable — one which will provide some further insights on the nature of the jobs you have to do.

THE PRINCIPAL, LEADER OF STAFF AND STUDENTS

D. A. MacKAY

Introduction

Attempts to analyze leader behavior have formed one of the main streams of thought in administration during the past two decades. While there has been some tendency to equate leadership with administration itself, there has, in general, been a fairly consistent emphasis upon an important and distinct set of concepts which help to define leader behavior. A rather strong research tradition has developed and it is possible to describe leader behavior even though one is not always certain about the factors which produce something called "effective leadership" or "effective leaders."

This presentation will consist of three parts. First, two of the important schools of thought on leader behavior will be discussed. Then, a brief analysis of the principal as leader of the staff will be provided. Thirdly, major attention will be paid to questions associated with the principal's role with regard to leadership among students.

Leader Behavior: An Overview

Students of leader behavior have focussed variously on such things as: the traits of the effective leader, leadership in small groups, factors which determine leader effectiveness and so on. Probably the two most clearly recognizable clusters of studies are those which may be categorized as traits studies and situationist studies. The first type includes all those which emphasize the personal attributes of the leader himself. Groups of individuals who have been identified as good, or successful, or effective, are examined to determine what traits they have in common. The hope is that some pattern of traits will be discernible which will be of benefit to those who train or select leaders. Unfortunately, this research tradition has not been too successful. Often, it has been difficult to separate characteristics which may have enabled the leader to get into his position from those other characteristics which actually made him successful after he became a leader. What really is missing is any sound theoretical linkage between a set of personal attributes and leadership performance as such.

Almost directly opposed to this line of enquiry have been the various forms which are included in the situationist approach. The emphasis here is upon the opinion that different situations call for different kinds of leader performance. A person is not, in this view, a leader in all situations; he is a leader in a specific situation.

One ought to elaborate upon the notion of situations as used here. This can refer to different cultures, or organization, or to different stages in the organization's life, or to different environmental conditions. For example, a newly opened school may be construed as providing a different situation for the principal than is the case in an older, well established school. A city high school in an economically depressed area means different situational requirements than the principal in a small town elementary school will encounter. Hence, the argument goes, different kinds of leadership will be effective in these different situations. The argument has some apparent common sense merit; but unfortunately it does not really help us to understand anything of an essential or universal nature about leader behaviour Hence, one has to suggest that neither the traits nor the situational approaches have been productive of understanding.

An approach which has had some utility is the one which emerged from the work of social scientists at Chicago and Ohio State and which had its research impact through the various versions of the Leader Behavior questionnaires. Basically, the view is that all organizations must have some requirements in common, regardless of differences in their goals, size, location, and so on. Such basic requirements, if they exist, must indeed be very fundamental in nature. In a way, they will be analogous to the basic human needs about which psychologists have spoken for many years; e.g. the need for food, shelter, etc. The research tradition referred to here identifies two very general and basic needs of organizations; these are: (1) the need for goal achievement, and, (2) the need for group maintenance. The need for goal

achievement stems from the fact that organizations are, by definition, intended to achieve certain goals. Therefore, the organization requires that those who head it should make some contribution to achieving the goals. One can infer that a leader in any organization must contribute to, or, at least, can be evaluated on the basis of a contribution to, the achievement of goals. An effective leader, in these terms, is one who heads an organization which achieves goals. His behavior which contributes to this goal achievement marks him as a good leader.

The second need of organizations is for group maintenance. This means that the organization must remain healthy and whole if it is to be productive. In a way, this is a necessary condition for attainment of the goals. Terms like morale, satisfaction, climate, and so on, have been used to refer to states of group maintenance. A leader can be considered as effective to the extent that his behavior contributes to group maintenance. Relationships between leader behavior and certain indicators of group maintenance help to define leadership in terms which correspond to the functional requirements of the organization.

In a way, this latter approach to the study of leadership is like the approach that biologists take when they emphasize the importance of considering the function served by an organism or organ when one studies evolution. A functional organism is one which meets some need. By extension, a functional leader is one who meets some organizational need.

One of the more interesting variations on the situationist theme is evident in the work of Fred Fiedler ,the American social psychologist. A lengthy series of studies of leadership in various kinds of groups (ranging from U.S. Army tank crews to groups of Dutch housewives) has produced support for the view that the situation is an important determining facor. In Fiedler's terms, the extent to which the leader is accepted by the group can seriously modify the effects of a given style of leadership. If a leader is accepted by the group he can be successful with a style of leadership which might be ineffective were he to be unacceptable. One important difference between the Fiedler tradition and the Ohio State leader behavior studies is that Fiedler has emphasized the importance of the leader's general style or attitude towards his co-workers rather than the specific overt behaviors which he might display.

From the two significant traditions of research and theory development as exemplified by the Ohio State L.B.D.Q. studies and the Fiedler work, four important variables or measures can be derived. These are useful to the present discussion because they help to identify the clusters of behavior which must be considered whenever one talks about leadership. In this case, the principal as "leader of staff and students" can be examined more successfully if some of the important variables have been identified in this way.

From the Ohio State studies the two dimensions Initiating Structure and Consideration are derived. Initiating Structure is simply a label for those leader behaviors which are aimed at achieving the goals of the organization. They are system-related behaviors and include such things as rule-setting, job-definition, establishing of lines of communication, clarification of procedures, supervision, and so on. Consideration refers to behaviors which are intended to maintain the organization in a satisfactory state. Such behavior as morale-building, treatment of the problems of individual members of the organization, in fact all so-called human-relations activities are encompassed by the term Consideration. These behaviors are related to individuals and their needs rather than directly to organization goal achievement.

From the Fiedler studies several clusters of variables may be derived; only two will be identified here. One is the notion of Group Acceptance which, as suggested earlier, refers to the extent to which members of a group accept or have positive feelings toward their formal leader. Fiedler has used at least two different techniques to determine the level of Group Acceptance in his various studies and one must be careful, in interpreting his findings, to take account of the particular technique used in a given study. However, the concept of Group Acceptance seems reasonably clear and the findings from work in the Fiedler tradition (including work done in Alberta by McNamara) suggest that acceptance of the leader does mitigate the effects of his leadership style.

The second variable from the Fielder studies is Leadership Style which refers to a continuum of styles ranging from Directive to Permissive. A directive leader is one who closely supervises and, indeed, directs his subordinates; the permissive leader is nondirective and may be thought of as permit-

ting leadership acts by his subordinates. This latter notion of "leadership acts by subordinates" is one which merits some examination at this point. It is one of the concepts which research on small group behavior has contributed to knowledge about leadership and organization behavior.

Findings from numerous studies of the activities of small groups indicate that leadership can best be viewed as a contribution to the work of the group rather from being considered as something which resides permanently with one designated official in the group. This view fits in with the view described earlier that any group or organization has certain basic needs which must be met if the group is to be effective. Any contribution to achievement of these basic needs can thus be viewed as a "leadership act" even though it comes from some person who is not an officially appointed "leader." Acts which make this kind of contribution can be construed as "leadership acts." Therefore, one can look at activities by members of the teaching staff of the school which contribute to goal achievement or group maintenance as being leadership acts. The more that such contributions are made by a greater percentage of the staff the higher will be the level of leadership on the staff. If carried too far, this sociological perspective on leadership would deemphasize the importance of the formal leader. Maybe this would be a good thing in itself; but it is not the purpose of this presentation to achieve such a conclusion. This viewpoint does suggest, however, that there may be some deficiencies in the Great Man view of leadership which characterizes some biographers, journalists, and political pitch men. Our culture has been deeply affected by the notion that heroic individuals are needed if institutions are to be successful. This is a legitimate enough view of institutions in a crisis situation; but if the heroism, or charisma becomes the sole prerogative of the formal leader, king, general, captain, prime minister, or whatever, the organization may actually suffer from a deficiency of real leadership. If school principals, for example, are expected to be heroic, charismatic leaders along the style of a Churchill, a Ghandi, or a Montgomery, they will find their role an impossible one. If, however, leadership is shared among many members of a school organization, the principal's role can become a more reasonable and defensible one. It is toward an attempt to suggest a few ways in which such a role may be developed that the remainder of this presentation is directed.

Leader of Staff

Since the theme of the 1969 Lecture Series emphasizes the student, only cursory comments will be made about the principal as leader of staff. What ought to be noted is that in spite of differences in age, status, formal education, etc., between teachers and pupils, the same conceptual analysis can be applied to both groups simply because they have many things in common as members of organizations or groups. As an aside, one may comment about the paucity of research which treats pupils as members rather than as clients of the school organization. While researchers have sometimes used the term "systems approach" to describe their studies of administrators and teachers, the "system" has quite often been defined with boundaries that exclude pupils.

The main point to be made about the principal as leader of staff is that he can make three kinds of contribution to goal achievement and group maintenance. Because of his position he is probably able to make unique contributions as organizer of the school; in other words, his behavior as "initiator of structure" can be quite important. As he helps to establish lines of communication, patterns of work, and a framework for handling routine decisions, his contribution can be rather clear and direct. Secondly, those behaviors which are included in the dimension identified as Consideration can make a direct and unique contribution to maintenance of the staff in a state of high morale, satisfaction and positive motivation. The third kind of contribution can be thought of as the training-motivating behavior by the leader. Here, the leader works to establish a climate which permits and encourages leadership acts by all members of the staff. Moreover, he provides facilities which will make such activities possible and, where necessary, helps to educate his staff members so that they are willing and able to contribute leadership. It is in this sense that principals can be viewed as trainers or educators of the staff. One should not assume that teachers are always willing or able to make effective contributions. The evidence on their willingness to participate is, to some extent, ambiguous. In any case, one cannot say flatly that teachers are anxious or willing to contribute to leadership in the school staff. At the same time, evidence

from sociopsychological research suggests that a good deal of experience, motivation, and even training, is needed if group members are to be effective. Group members must, for example, be willing to examine the process in which they are engaged if changes are to be made in their activities.

What is being said here is that teachers are no more likely to be effective group members than are university students, soldiers, airmen, housewives, business executives, university faculty members, and the others who have been examined by researchers. They can, however, learn to be effective group members, and the suggestion here is that the principal can make a serious contribution to the organization by motivating teachers toward greater involvement and, at the same time, helping them to learn the skills required to participate. Note that "participation" as used in this context refers to effective participation which, in turn, is synonymous with the contribution of effective leadership acts.

Leader of Students

Turning now to a discussion of the principal's role as leader of students, several basic points ought to be made. First, students in the school can be thought of as members of the school organization rather than as its clients or customers. The meaning or application of this statement will vary from grade level to grade level within the organization; but its fundamental nature still persists. Second, the principal as leader of students has the teachers as co-leaders and may find himself working through the staff rather than directly with students. The application of this notion will, again, vary with grade level, size of the organization, and the particular area of school activity. In this last connection, it would be useful to make an analytic distinction between two kinds of school activities.

These two kinds of areas of activity can be labelled *pedogogical* (see, for example, James Anderson's analysis of rules in school organization) *activities* and *general institutional activities.* Pedagogical activities are those which have to do with the special purposes of the school. They occur primarily in classroom situations, but include many related activities carried on by group and individuals in the school. When all the staff members and all the pupils are in class engaged in teaching-learning activities, the school is entirely engaged in pedagogic activities. They interact in certain ways supposedly because they are engaged in a common enterprise with its own special technological requirements.

But, in addition to teaching-learning activities which have been too often thought of as the only activities which go on in a school, there are numerous activities in which members engage simply because they belong to a social organization. These are not mere housekeeping activities; nor are they administrative activities in the narrow sense of the term. Rather, they include activities aimed at providing the resources, the set of common attitudes and norms, and the pattern of behaviors which make the pedagogical activities possible. These will be mainly "out-of-class" activities; but will also include some of the activities of teachers and pupils in classrooms.

To sum up this rather long footnote, no examination of leadership in the school can be complete unless one thinks of school activities as being of two rather distinct types as suggested here.

One can return now to the listing of basic points of view about the principal as leader of students. To reiterate, it has been noted that pupils can be viewed as members of the organization, and that teachers, as well as the principal hold formal leader positions with respect to pupils. The third point to be made is that the same four clusters of variables which were identified as descriptive of leadership in general are applicable to leadership of pupils. Thus, the establishing of patterns of organization and lines of communication (Initiation of Structure) is an important behavior for those who work with students. If formal leaders focus only on the work at hand, which may be anything from Grade One Reading to Grade Twelve Algebra, to the neglect of the set of relationships among the persons engaged in the learning activities, the tasks may not be successfully carried out. Also, the behaviors which were Labelled as Consideration and which recognized the needs of individual members must be part of the behavior of formal leaders of students. As the Fiedler studies showed, the content to which the leader is accepted by the group is quite important. If the principal and teachers are rejected by students, their behavior is unlikely to be effective no matter how capable they are as pedogogues or chemists, as literateurs or athletes. The teacher who "knows his stuff; but can't put it across" may be the classic example of the leader who is low on Group Acceptance. Finally,

the leadership style (that is the general underlying attitude towards co-workers and the behaviors which stem from this attitude) of teachers and principals may be the really important part of this whole set of variables. The way in which a leader regards his subordinates may be the crucial determining factor for effectiveness. No matter what bits and pieces of behavior are displayed by the leader, the main determinant of success may well be his attitude towards the person who works with him. If he holds his co-workers in high esteem this attitude may generate the behaviors and the group acceptance which characterize effectiveness. If his view is limited by preconceptions of subordinates as lesser men, then this attitude may generate levels of group acceptance and bits of behavior by the leader which will be ineffective.

One is reminded here of the notion of authenticity which cropped up even in the strongly empirical work on group behavior by Halpin and Croft, and of Chris Argyris' notion that integrity is a quality which no amount of behavioral tinkering can affect. Moreover, the strong body of evidence which suggests that the level of performance which leaders expect of their co-workers is in itself a strong determinant of their quality of performance attests to the probable importance of the leader's general attitude toward organizational members.

The fourth and final point about the principal as leader of students is that the contribution he can make to them includes his behavior as trainer-motivator as well as the behaviors already mentioned. Just as the principal can help make the staff willing and able to perform leadership acts, he can also make a major contribution to students. In this work he has the assistance of other staff members; but unless the principal emphasizes the trainer-motivator part of his role, nothing much may happen in the school as a whole.

This view of the principal's role sees him as much more than a passive reactor to the so-called "demands" of student activists. In fact, it is in harmony with the generally accepted goal of the school as a place which produces "future leaders." For the elementary school principal, the application of this point will be quite different from its application by the high school principal. The main arena of operation in the lower grade levels will probably be the classroom rather than the boardroom. Here, in teaching-learning situations, students and teachers can learn to operate with shared rather than unilateral leadership. In fact, if shared leadership is not learned at this stage, it is unlikely that it will really be easily learned at some later stage of development. One could possibly make a case for the argument that teachers and other adult group members are often ineffective because the schools failed utterly to train them for this role.

For the secondary school principal and his colleagues the development of leadership action by students can be a difficult job. For one thing, the elementary schools may really have done nothing to prepare students for such activities. In addition, several things have happened to the attitude which school organization members are bringing to this question. On one hand, a wide-spread movement toward increased student power is beginning to have its effects on pupils. Whether able or not to participate, some of them are more than willing enough. On the other hand, school administrators and teachers are being influenced one way or another by some attempted "solutions" to the problem. For example, something called the "open climate" has become one, widely discussed solution. It has its advocates and its critics. But, whatever its obvious merits and defects, it surely begs the whole question of leadership. This criticism is based on the fact that most "open climate" schools have in common an emphasis on the institutional as distinct from the pedagogical levels of behavior. As politicians, as persons who come and go within the school, as participants in social and athletic activities, some student initiative is permitted and even encouraged. But as far as decision-making about their own learning is concerned little change has occurred. Students are still viewed as little people who can't be expected to make important decisions and, as suggested, such expectation levels probably have an influence on the behavior which actually occurs.

What is being emphasized here is that it is not the openness of climate in the institutional sense which will determine the success or failure of the school, but that the learning situation must also be opened to leadership acts by members if effectiveness is to be achieved. Put in its strongest form, the argument is that the institutional openness may be irrelevant to goal achievement although of great importance to group maintenance. What this point of view suggests to principals is that pedagogical as well as institutional structure should provide room for individual leadership acts and that this

freedom extends somehow to students as well as to teachers.

One can anticipate some of the reactions to this point of view. In fact, negative reactions to the view that teachers ought to have freedom to initiate their own leadership acts are all too common among school administrators. To suggest that pupils become involved in decision-making or in leadership on instructional matters is to risk being branded as a heretic. But it ought to be recognized that to expect students to be our "future leaders" simply because they do what we tell them about physics, algebra, history, and so on, is to forget what social scientists have told us about human behavior in organizations. It is, also, to regard school organizations as not human organizations at all, but only places where "kids learn and teachers teach." The argument throughout this presentation has been on the contrary, that schools are organizations, that pupils are members, not customers, and that what we know about the practice and development of leadership has some applicability.

Concluding Statement

To sum up, the school principal who sees himself as leader of staff and students will do the following. Firstly, he will make his own special contribution as developer of structure and provider for individual needs. Secondly, he will attempt to break down the barriers which prevent full and active leadership activity by organization members. To this end, he will endeavor to train members by providing them with models and incentives, as well as opportunities, to make their contributions to group performance. Thirdly, he will see students as being organizational members who differ from teachers in the degree to which they have become socialized members. (Another aside: Many pupils spend twelve years in the same school organization; very few teachers have such long service in a particular school.) With this in mind, he and his staff will provide students with opportunities to become trained as leaders in the sense of being effective contributors to the organization. Finally, he will attempt to include pedagogical or teaching-learning activities, as well as institutional activities among those where teachers and student leadership is encouraged.

If one's way of thinking about the world has an impact on how one behaves, then it would seem that how school administrators think about leadership will have an impact on how they and their staffs and students behave. If the analysis attempted here helps to provide greater clarity in this thinking, its intended purpose will have been achieved.

TOWARD MORE EFFECTIVE COMMUNICATION IN REPORTING PUPIL PROGRESS

E. W. RATSOY

I. INTRODUCTION

"It is not possible not to communicate" is an expression common in recent writings on communication[1] or interaction as it is sometimes called. Some writers claim that the two essential processes to the survival of man are metabolism and communication. Obviously humans are able to communicate with one another in a variety of ways — sometimes the multitude of communications arriving simultaneously becomes almost unbearable. In this age of electronics when more media for person-to-person communication are available than ever before we are told to select carefully the medium we are to use. The medium chosen should suit the purposes of our communication. More recently, we've been told that *the medium is the message.* Man is not only surrounded by the media he created but is to a large extent shaped by them.[2]

That communication is important to the administrator has long been recognized. Communicating has been referred to as one of the administrative processes. Lipham suggests that most of the empirical and experimental studies of the administrative process focused on either of two components, namely, decision-making or communication. Lipham summarizes a study by Klahn which used, "observation, formal interview, and self-recording to assess on-the-job behavior of high school principals," and revealed that 61.3 percent of principals' time was involved in communication.[3] To what extent they were "shaped" by this communication or the media they used remains a matter for speculation. That communication is the lifeblood of a school is probably an understatement!

For this reason, much has been written on communication within the school and classroom. One has only to page through recent periodicals on education to find them replete with articles on verbal interaction in the classroom and school. Other writings and research are of a more general nature.

Articles on communication and the relevance of communication theory to the school and the principal may also be found. An excellent article on this theme is one by MacKay based on a talk delivered to the Leadership course in 1963.[4]

Whereas MacKay's article is a general discussion of communication in the school, I selected as my task for this morning to present to you some ideas on a very limited aspect of the school's operation, namely communication as it relates to reporting pupil progress.

I propose to do this by first reviewing a number of purposes served by reports of pupil progress, then presenting several criteria for a good reporting system and finally discussing the need for a multi-media approach to communicating with the home on pupil progress.

II. PURPOSES SERVED BY REPORTS OF PUPIL PROGRESS

Reporting pupil progress to parents is but one aspect of the more general function of pupil evaluation. Although teachers are constantly gathering data on the progress individual students are making, it is probably helpful periodically to formalize the evaluation function by summarizing and reviewing each child's situation. As Robert Anderson suggests,

> The need for a progress report to the parent happens to serve this function, and therefore the evaluation is often phrased in a context familiar and meaningful to laymen.
>
> However, it is important to realize that even where he is dealing with children alone and under no obligation to any adult, parent or otherwise, the teacher for his own benefit should probably go through at least ninety per cent of the motions that accompany the issuance of a 'report card' or the conduct of a conference-interview with parents.[5]

Evaluation is at least a "two-edged sword," measuring teaching success as well as achievement by the learner. In the former case evaluation may be "a way of judging the communicator and the medium he used by means of testing the receiver." Reporting pupil progress probably benefits the teacher

as much as the parent. A progress report often provides a succinct summary covering information on the particular child in a variety of areas. It may serve as a basis for discussion with other teachers and school guidance personnel as well as the parent; it may be a useful guide in pupil placement decisions or in formulating long-range or immediate plans concerning content to be mastered or methodology to be used. A good report provides the parent with evidence of the child's academic power and achievements needed for long-range family planning concerning the child. In addition to their guidance value, reports also serve to inform the parent about the school's objectives, its patterns of instructional organization, its values and the methods used to instruct and evaluate the child.[6]

Although pupils are the third party in reports, that is, reports are typically "about children" rather than "for children", the value of a report to the child must also be emphasized. Feedback of one sort or another is provided frequently by most teachers and therefore presumably students are aware of how they are progressing; nevertheless, from time to time a summary of progress is probably useful. The motivation function of reports as far as students are concerned may be overlooked by the teacher making these reports. So might their utility in clarifying for each student his present strengths and limitations and helping him define his potential. That they serve to guide the development of his self concept is probably obvious.

In relation to the motivation function of grades, Kingston and Wash state,

> Teacher marks and report cards furnish one means by which learning is reinforced. They should not, however, constitute sole or even the major means of reinforcement, nor should grades alone be made major incentives.[7]

Boyd claims that children are not necessarily motivated by marks,[8] however, Pemberton suggests that having students participate more actively in marking can strengthen motivation.[9]

To the extent that school-home communications are a two-way process, as they are in parent-teacher conferences about the child both of them share, they provide an excellent opportunity for the teachers to gain valuable information on the interests and needs of the child, and his reactions to the overall school program and specific aspects of it. On these occasions, if parents do not volunteer such information, based on their knowledge of the child's out-of-school behavior, they could, perhaps, be encouraged to do so.

Reports to parents, whether written or face-to-face, are one aspect of an overall program of pupil accounting designed to provide a continuous record of each child's physical, social and emotional development as well as his academic growth throughout his school career.

III. CRITERIA FOR A GOOD REPORTING SYSTEM

Reports to parents obviously serve a multitude of purposes as indicated in the previous section. Not the least purpose is the function of maintaining a harmonious relationship between school and home and between the school and the community generally. Since reports are designed to inform, and since they are a medium of communication, they should conform to criteria of good communications. Recent textbooks on communication are replete with suggestions on how to improve communications between individuals and within organizations. Several of these, based on research findings or insights gained from theoretical approaches are relevant to communications in the school setting and more specifically to school-home communications. Some of these are incorporated in the remainder of this paper wherever it seemed logical to do so.

How Grades Are Determined

Once schools have selected the medium to be used in reporting pupil progress teachers must wrestle with the thorny question, "How will pupil grades be determined?" This problem is faced even where teacher-parent communication is entirely oral, but is especially acute where written grades must be assigned. It is obvious from studies of pupil evaluation that teachers' marks are often open to challenge because of low validity and reliability of the measures used.[10] Nevertheless, tests are necessary and as yet indispensable indices of growth.

In a research report on reporting systems Kingston and Wash state "Professional educators seem to be more concerned than parents about the inadequacies of grading and reporting systems," and add that ". . . parents often have unwarranted confidence in the precision with which grades in the school can indicate a child's ability or foretell his success in adult life."[11] The exact measures of pupil height and weight, given

on report cards I am acquainted with, appear to reinforce parental faith in the "utter objectivity" of these reports; however, when one notices that his healthy and growing child has according to the report card lost several pounds of weight over a period of five months one begins to suspect other parts of the report as well. It is obvious that accuracy and care in entering grades in record books and on report cards are necessary.

In addition to the problem of reliability and validity of measures is another one that has its source in the frame of reference used by the teacher making the assessment. How does one strive for uniformity of practices in a school where there are multiple classes of the same subject or grade? How does a principal get his faculty to accept common criteria for pupil evaluation? It is obvious that teachers vary considerably in their marking practices. Unfortunately, as Kingston and Wash attest, ". . . there is a paucity of research on procedures designed to create greater uniformity."[12] Doing away with grades entirely probably is not the answer! Continuous effort must be made by the principal every year and throughout the year to assist his staff to improve the validity and reliability of assessments by providing standardized measures where these are available and in other ways seeking to develop a common frame of reference among staff.

The problem of multiple sections of the same grade or subject is accentuated where ability grouping by class is practised. How does the teacher who has the high ability class grade the lowest member in his class? And what effect will the presence or absence of boys in class have on his evaluation and reporting practices. A research report in a recent *Phi Delta Kappan* may be of some relevance. Peltier, discussing sex differences in the school states,

> Nearly two-thirds of all grade repeaters are boys; more boys than girls, by a huge margin, are underachievers and poor readers; three times as many boys as girls develop stuttering problems.

In some cases, Peltier points out, even where there was relative equivalence between the sexes in actual attainment as measured by tests, high school girls were given higher rankings than boys on both teacher acceptance and marks[13] Since there are no significant differences between the sexes in intelligence which otherwise might help to explain the success of girls in school, one must look for other sources of these differences. Perhaps various social, psychological and institutional factors have a bearing on the grades and rankings assigned.

What knowledge do we have which might assist us in maximizing the motivation and achievement of both boys and girls in the schools and to ameliorate the apparent discrepancies that exist in marking and reporting practice between the sexes?

Peltier asserts that boys typically learn to be more aggressive, independent, and outspoken than girls and to avoid displays of emotion. In addition, they are generally superior in problem solving, analytical thinking, and scientific pursuits. Girls tend to be more sensitive to human relations and their sensitivity in addition to spurring artistic expression gives them an edge over boys in literature and music.[14]

Schools which tend often to be sex neutral — some say "sexless"[15] — in their approaches to instruction might on occasion have one sex concentrate on those aspects of learning (or acculturation) which that sex is inherently better able to do—or is expected to do better in our society—and emphasize in the instruction to the other sex those aspects of culture that sex can do or is expected to do better. If such a suggestion were followed, it seems reasonable that evaluation and reporting would not be uniform for both sexes. That is, although reports of pupil progress might contain reference to certain common learnings, the report for boys would include certain "male learnings" and the report for girls certain "female learnings." In present society where women frequently dress like men and wear male hair styles and where men can and do in many ways appear feminine, we may be led to believe that sex differences have disappeared. However, under the disguise, differences in metabolic rate, in maturation and in physiological make-up continue to exist. As Grambs and Waetjen suggest, males and females may even differ in the way they use words, structure space and perceive persons and reality.[16] Should we not "capitalize" on these differences instead of punishing one-half the group for its inability tdo do as well those things that nature equipped the other half to do?

In addition to the two sources of error mentioned above that are traceable to the frame of reference used by the teacher, is the effect of teacher frame of reference on evaluation of the mobile child. Living in an era when among corporate executives the abbreviation IBM is common—meaning "I've Been Mover"—we find especially in some of

our schools a great turnover of pupils. In addition to the adjustment to new approaches to teaching facing the mobile child in his new school, he is confronted with certain other problems, some having psychological and sociological roots.[17] He has left behind old friends and must make new ones. In addition, the teacher is not always happy to see him and often shows it! The arrival of a new student usually means some adjustment to classroom routine. What effect this combination of circumstances will have on the achievement of the child and the evaluation of him by his teacher is to some extent a matter of conjecture. In all probability "grades" will suffer. If the report card contains a "social-emotional" as well as an "academic side", there should be considerable delay in making entries on the former side if it is evident that the child is not yet well-adjusted to his new situation. The attitude of the teacher should probably be one of cautious concern rather than efficiency or expediency. If grades or evaluations must be made could not a unique item on the "new child's" report card, such as "Is adjusting to his new environment," be added with the choice of comments for the item limited to progressive remarks such as, "beginning to adjust," "adjusting reasonably well," or "very well adjusted?" That a written comment to this effect could be used in place of an added item goes without saying.

The possible addition of an item to selected report cards suggests another point I wish to make. Sorenson in the January, 1969, *Evaluation Comment,* makes the following assumption:

> Even though many of our values seem to be changing, we continue to prize diversity. Ours is a pluralistic society with different religions, political viewpoints, subcultures, and values. We believe that our heterogeneity makes our society richer, more interesting, and stimulating. What is even more critical, we believe that heterogeneity makes our society viable. To accommodate such a diverse population, we must expect our educational goals and practices to be varied.
>
> The goals of our educational institutions are not and never have been limited to purely academic objectives.[18]

If what Sorenson states is true, if we do indeed prize diversity, and if academic pursuits are not only only objectives, then it would seem desirable for us to encourage a given school staff to be knowledgeable in *some* diversity in our schools. It may not be possible for a particular or any teachers on all the areas in which children in his classes show ability or interest. It should nevertheless be possible even for teachers whose interests are remotely related to those of individual pupils in their class to encourage these students to pursue their interests and to recognize and reward student achievement in these areas. I mean something more than individualized learning as proponents of programmed textbooks or computerized instruction know it. I mean rewarding artistic ability in an English class or speaking ability in a science class or encouraging some particular hobby in a social studies class. For each student unique items could be entered in the record book, and report card. This "interest" might be a topic for discussion at the parent-teacher conference.

This suggestion stems from my belief and one shared by many writers on pupil reporting that the report on any pupil should begin from his area of strength.[19, 20, 21] To put it another way, each report should *say something nice* about the student. In a survey of approximately 11,500 high school students in East Central Indiana, McElhinney and associates reported, "Of all the things that they do in school, one-third are proud of their grades and at the other end almost one-in-five was not proud of anything that they did in school."[22] They further report student claims that although 33 per cent of students receive teacher compliments concerning their schoolwork once a week or more frequently, on the other hand 28 per cent *did not recall a teacher compliment.* Another 14 per cent suggested that teachers gave grades rather than compliments.[23] Surely each student should be given positive reinforcement for *something* he does during the year.

Although comments by teachers on specific *weaknesses and strengths* of students have been reported to enhance pupil learning, in research reviewed by Kingston and Wash there were indications that *positive* rather than negative comments were most beneficial.[24]

That such positive re-inforcement has teacher "payoff" is further evident in a junior high school study reported in October, 1968. Flanders and associates found that although there was a significant drop in average scores of positive pupil attitudes toward their teacher and school work during the school year, pupils whose teachers exhibited a lower incidence of praise and encouragement showed greater losses in posi-

tive attitudes during the year than did students with high praise teachers.[25]

It should also be possible for teacher strengths and interests to be emphasized. If a teacher values good penmanship and wishes to encourage it in junior or senior high school where "writing" no longer typically is a "required subject," why should it not be possible for him to stress and evaluate performance in handwriting? If he has a particular interest in and knowledge of a particular field, for example, sports or lapidary or world geography, it would seem to be an underutilization of resources not to take maximum advantage of this teacher in our schools and limiting him to concentrate only on "approved" topics in a social studies or science class. And, I suspect that if he is really interested in these areas he will have no difficulty stimulating student interest in them. It is evident that such practice is presently more common in elementary than secondary schools. Again, a special entry in the progress reports for students in the particular teachers class would seem reasonable.

IV. NEED FOR MULTI-MEDIA

If it is the sincere wish of the school and its teachers to communicate with parents about the progress of students and if it is also desired that the communications be understood, then obviously more than an infrequent one-way communication from school to home is essential.

Barnlund in his recent text on interpersonal communication states emphatically, "*All communications contents are in some degree ambiguous.*"[26] He adds that structural simplicity and amount of detail are important variables affecting ambiguity. Thus, a road sign is less ambiguous than a scene in a play. Familiar symbols, those employed extensively, are probably less ambiguous than complex ones. That any symbols used — especially if not in common use—require a key is obvious. These should be meaningful to the transmittees (teachers) and the receivers (parents and pupils). Low achieving students probably spend hours dreaming up new keys to familiar report card symbols. "H" must surely mean "horrible," and "A's" are "atrocious." How wonderful it would be if "B's" stood for "bad" and "C's" for commendable." And, "darn good" would be a much better than "dumb" for a "D". Such students should at least be given A's for originality.

To ensure that symbols used are meaningful and comments made are understood, it is necessary to communicate in more than one direction, and if possible using more than one medium. That there has been a change in the media of communication is evident from comparisons of a 1925 American study reported in the *Encyclopedia of Educational Research* and a 1965-1966 U.S. study reported by the Research Division of the National Education Association. The 1925 study found that all reports to parents at that time were formal.[27] That is, they were written reports: they were mainly one-way communications.

The 1965-1966 survey reports the following use of scheduled conferences with parents.

TABLE I

USE OF SCHEDULED CONFERENCES WITH PARENTS IN 1965-1966[28]

(N=12,130 U.S. School Systems)

Grade Level	Per Cent Using
Grade 1	52.5%
Grade 4	44.7%
Junior High School	26.3%
Senior High School	18.5%

It is evident that over half the grade one classrooms included in the survey employed parent-teacher conferences either in place of or in addition to formal report cards. This practice assures two-way communication, even if, as at least one writer on communication states, one of the participants does not utter a word.

Exclusive preoccupation with the verbal component of messages has gradually given way to a wider appreciation of the totality of cues that accompany any message. Environmental conditions of time and place along with the physical attributes and expressive characteristics of both communicators unavoidably become part of any interpersonal message, and by extending the available "objects of orientation" help determine the meanings that may be ascribed to it.[29]

Robert Duncan points out the effect of two-way communication, that is, the effect of communication with feedback, in these words,

> . . . Where a recipient is able to question or request clarification, he is enabled a better understanding of what the sender is trying to communicate; . . . without feedback, uncertainty is prevalent.
>
> Religious organizations have long known what education is just beginning

to understand: that in order for support and understanding to evolve or to be created, people must interact with people . . . A sermon isn't as effective as a personal visit. A 'flyer' is not as effective as a conversation over coffee.[30]

It is evident from the above table that fewer than one-in-five high schools employed this "face-to-face" or "eye-to-eye" communication. Perhaps the departmentalization and concomitant "impersonality" of these secondary schools is a factor contributing to this difference between elementary and secondary schools apparent in the table. It may be argued by some that there is less need for this type of two-way communication in high schools where the "client" is more mature.

One could continue discussing various aspects of reporting, for example "What should be reported," "What not to discuss at parent-teacher interviews," "Techniques of interviewing," "Other media," and so on. Perhaps some of my reading on communication theory is relevant at this point. Haney suggests that there are two *major false assumptions* about communication which are: "(1) *It is possible to know and say everything about something.* (2) *What I am saying (or writing or thinking) includes all that is important about the subject.*"[31]

Since these assumptions are false and since I cannot say everything that is important about reporting, should I continue to try?

As a "parting shot" I wish, however, to list four kinds of information which if included in a pupil report will probably bring greater meaning to both parent and child. They are presented in Table II below.

TABLE II

FOUR BASES FOR ASSESSMENT OF PUPIL PERFORMANCE

1. In relation to inherent capacity
2. Compared with classmates
3. According to grade norms
4. Compared with past performance

It is probable that if one set of symbols must be chosen to apply in all four cases, the four digit system suggested by Damron in the April 1968 *Phi Delta Kappan* is appropriate. I have revised Damron's descriptions somewhat to suit the four types of assessment shown above. This revision is shown in Table III.

TABLE III

FOUR DIGIT SYSTEM FOR REPORTING PUPIL PROGRESS

Capacity
1. Above Expectation
2. Up to Expectation
3. Below Expectation
4. Considerably Below Expectation

Compared With Classmates
1. Top Quarter of Class
2. Second Quarter of Class
3. Third Quarter of Class
4. Lowest Quarter of Class

According to Grade Norms
1. Top Quarter of Students
2. Second Quarter of Students
3. Third Quarter of Students
4. Lowest Quarter of Students

Compared with Past Performance
1. Achievement is Higher
2. Achievement is About the Same
3. Achievement is Somewhat Below
4. Achievement is Considerably Below Previous Performance

Thus a student's mark in a particular field, for example, Social Studies would appear as a four digit number such as 2-3-4-2 meaning that the student is working up to expectation, that he is in the third quarter in his class and in the fourth quartile according to grade norms. In addition, his performance is about the same as it was previously. Report cards with this type of entry present more information about the student than traditional "single mark" reports do. They emphasize individual growth as well as presenting a picture of the student's relative standing in his class and grade. That this or any report card should not be the only means of communicating with the home should be evident from what I have said earlier.

V. CONCLUSION

If communication with parents regarding pupil progress is to serve the function of informing parents and the child on his progress in school it is evident that a comprehensive approach, yet one that is efficient in terms of time, is necessary. Written communications from school to home typically do not provide the "feedback" that is necessary for the school to function as a responsible and responsive institution in the community. Without feedback the school removes itself from the people it was designed to serve. I suggest that a multi-media approach using meaningful symbols and facilitating two-way communication is essential.

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CULTURAL VARIABLES AFFECTING ADMINISTRATION AND TEACHING

LESLIE R. GUE

Introduction

Mention of the profound effects of culture upon education usually brings easy consensus from educators. Specific and penetrating analyses of the facets of culture within the context of formal education appear, however, to be scant. The literature on educational administration is especially barren in this connection. It is the purpose of this paper to examine but four aspects of culture which have immediate relevance to education as we know it, and to state some implications which arise from such an examination. The four facets of culture which I have chosen to comment upon are language, values and self-image, social class, and political organization.

Some definitions of terms are necessary in order to clarify and sharpen the discussion. Hobel (1966:32) suggests that culture refers to the patterns of behavior of a society, or the learned behaviors of mankind. Another very useful definition, cited by Ianni 1967:34) is the classic one of Edward Tylor, who, in 1871, affirmed that "culture includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

The term "administration" is used in this paper to mean the process of enabling an organization to move towards its goals. Getzels, Lipham and Campbell (1968:52-53) suggest that the process may be examined from the vantage points of structure, function, and human interaction.

"Teaching" is considered to be the process of creating a situation in which pupils learn, or, as Scarfe (Malik, 1969: 17) puts it, "Teaching is human artistry in getting pupils to think for themselves, not by telling them answers but by asking questions." (Clearly, though, the teacher's style in asking questions may have to be modified according to the culture in which the teaching is being done.)

With these definitions behind us, let us look first at language as a cultural variable in education.

Language

Our first language is deeply embedded in our emotions, and is intimately related to our earliest experiences of mother-love. Asking a person to leave his mother tongue and learn another may be equivalent to asking him to desert his mother, to be a traitor to his family, to lose his security. Indeed, Greenberg (1966: 3) suggests that asking a person to learn a second language after maturity may be similar to telling him he is neurotic — that all his speech behaviors and habits are inappropriate and wrong. This is an attractive hypothesis to help explain the very uneven performance of intelligent people in learning a second language. The implications for those who have an easy facility for learning new languages are somewhat less attractive.

Turning to the subject of language and meaning, a common misconception is that objects or abstract ideas have names which spring from the qualities of the object or idea. The famous anthropologist Edward Sapir challenged this notion by stating the reverse — that language is our "guide to social reality". We see things as they are because of the words we have for them (Beals and Hoijer, 1965: 636). Examples of this point of view are many. Sapir, in collaboration with Benjamin Whorf, a fire insurance executive, studied the effects of language on the setting of fires. In one instance, an industrial fire was caused by workmen placing limestone close to intense heat. Upon investigation, the workmen defended themselves by pointing out that it was lime-*stone*, and everyone knows that stone can't catch fire. Language, their guide to social reality, had led them astray.

We may think that gender is clearly attached to qualities of maleness or femaleness. Consider, then, the Cree language, which has no gender as such, but rather, concepts of "animate" and "inanimate." Strangely enough, the arm is classifed as inanimate, but flour is animate. Can the person who speaks Cree as his first language possibly perceive the people in the world the same way as those who have a different con-

cept of gender, from their language? Cree also, I am told, has no word for "good-bye". What does this mean in terms of social interaction? Is it a reflection of the very strong attachment of the child to his family, of the adult to his band, and the reluctance to leave a deeply-satisfying relationship with others?

The Thai language has no direct words for "yes" or "no". Someone has quipped that this is the reason why Thailand was never colonized by a European power. While there are equivalent expressions, of course, this seems an interesting guide to social reality. Then, too, in Thai there is an interesting and immensely rich concept clothed with the simple expression, "grieng chai". This is a complex concept, including respect for elders and for authority, a deep interest in the comfort of others, and a desire to anticipate needs and prevent embarrassment. The closest equivalent English expression is "consideration." From this one expression one can understand a multitude of seemingly unrelated acts.

Finally, Farb (1968: 56) insists that there are no primitive languages. He cites the richness of the verb forms in Navaho. The verb "go" includes the means of transportation, the rate of travel, the time away, and the approximate time of return. He suggests that as a result the Navaho wife never has to nag! Could such a wealth of meaning compressed into the most basic language forms help to explain the laconic nature of the speech of many Indian peoples?

From the preceding quick glimpses of the impact of language upon behavior, some implications for teacher and administrator could be drawn. The first implication might be to show respect for all languages. All are rooted in the deepest and most basic emotions, and none are primitive. A second implication might be to create a climate of support for pupils who are struggling with that second language — English. Remind yourself that the pupils may be very insecure and anxious in the new, unfamiliar tongue. Relieving anxiety may be one way to increase learning ability. A third implication might be to encourage pupils to become proficient in *all* the languages they know, rather than suppressing any one language in favor of another. Finally, learn some of the courtesies in the languages with which you come in constant contact. One of the least of these courtesies is learning to pronounce names correctly. There is no such thing as an unpronounceable name.

Values and Self-image

From the many centuries of discussion of values, the definition chosen for this paper is that values are "the normative standards by which human beings are influenced in their choice of alternatives among courses of action which they perceive" (Jacob, Flink and Schuchman, 1962: 10).

At the outset of a discussion of values, attention should be paid to the distinction between values, beliefs and attitudes. A belief may be defined as a conviction or opinion, often without rigorous proof. An attitude, on the other hand, represents a feeling, manner, disposition, or tendency towards some person or thing. Allport's classic expression, "a neural readiness to respond" illuminates the concept of an attitude.

From this brief excursion into the distinctions between beliefs, attitudes and values, the position of this paper should be clear. Values are taken to have unique characteristics: they are normative, include the possibility of choice among alternatives, and the concept of betterness among the choices. They may be influenced by individual perception, and are determinants of action. Values are linked to the emotional, biological, and intellectual systems of the human being. And, above all, they are learned behaviors. Perhaps one of the hallmarks of ethnocentrism is the unshakeable conviction that the values of one's own culture, district, or family are the highest and best in the universe, and that one has a responsibility towards those less privileged. One can only speculate upon the reaction of the King of England some centuries ago when he received a letter from the Emperor of China demanding that the King tremble in front of the Emperor.

Value systems in a society lead to what has been termed "world view". Hoebel (1966 491-92) cites three sharply divergent world views—the Egyptian, the Greek, and the Aztec. The Egyptian world view was an intense preoccupation with death. The vast majority of their art and writing deals with death, and the preparation for death. The Greeks, in contrast, displayed a spirit which rejoiced in life, found it beautiful, and saw no division between the spiritual and natural world. The Aztecs trod a different path from both the Egyptians and Greeks, seventeen hundred years later. To the Aztec, the world depended upon him as a collaborator with the gods in maintaining cosmic order in the

struggle against the powers of darkness. And the Aztec knew that in the end, the powers of evil would prevail, and destroy mankind. Could these widely diverse world views have implications for education, both formal and informal?

The measurement of values or value orientations is a complex, uncertain and frustrating process. Charles Morris conducted an intensive exploration of what he termed "ways of living" with large samples of university students from United States, China, India, Japan, Norway and Canada. Marked differences were found between the Western societies and the Asiatic societies, as one would expect, but the attempt to bend the data into a mathematical, three-dimensional model was only fairly successful. Of particular interest to educators is the work of Louis Rath (1966), who has presented a theory and method for measuring values in the classroom. Raths refuses to be trapped into a definition of values, but states that before behavior can be classed as demonstrating a value, it must meet seven criteria. In this approach he stresses the *process* of valuing rather than the abstraction of "a value".

Florence Kluckhohn (1961) has developed a theory concerning what are termed "value orientations", together with a method for testing these orientations across cultures. Kluckhohn suggests that all individuals on the planet meet "common human problems", and that the answers to these problems are not random and limitless, but fall into definite, rank-ordered patterns. Five common human problems are identified: the nature of human nature, the relationship of man to his fellowmen, the time-focus of human life, man's relationship to Nature and Supernature (the Creator), and the characteristics of human activity.

The original testing of the Kluckhohn theory was carried on in the Southwestern United States with two differing groups of Indian people (Zuni and Navaho), homesteaders, and Spanish Americans. Since that time the theory and method have been used in South America, Europe, Asia, and Canada. In all cases, the validity of the concepts has been upheld, although wide variations exist in the statistical procedures used in computing the differences between cultures. The most interesting thing about the Kluckhohn theory and method is that it does bridge the gap between cultures, and is instantly recognized as being important and useful for persons interested in social change.

What, then, is the nub of the discussion about values in the context of teaching and administration? One finding might illustrate the practical usefulness of value studies. The value orientations of Indian parents, Indian pupils, and teachers in Northland School Division were tested in Wabasca, Alberta, using the Kluckhohn theory (Gue: 1967). One of the most important findings was solid evidence that the traditional Indian loyalty to group goals continuous through time still exists powerfully, and that the Indian people reject strongly the individualism of the white, wage-oriented society. Of what value, then, is our strong emphasis on occupational preparation for a "root, hog or die" career for Indian students? Should we accept that being a good Indian is more important to the Indian people than occupational success measured by the acquisition of goods? This is merely one example of the underlying issues revealed by the consideration of values as a cultural variable.

Some implications emerge from this abbreviated discussion of values. One is that it becomes evident that other cultures are *not* panting for our values, but chiefly for our creature comforts. A second implication is that educators will be more effective if they accept the enduring nature of value orientations, many of which are held unconsciously, and realize that demands for too sudden and dramatic changes of values will cause deep anxiety and disorganization in an individual. A third implication is that consideration might be given to teaching values overtly to students in high school or junior high school, so that the young people become aware of some of their own determinants of behavior. This surfacing of value orientations for objective examination can solve many so-called "behavior problems". A fourth implication is the wisdom of accepting the fact that other cultures are not made up of crazy people doing crazy things, but of people acting so as to meet the needs of their environment and their history (Kenworthy, 1967: 205).

Social Class

Adams (1966: 81-84) reproduces a famous article by Michael Harrington which sets forth the hypothesis that there exists a "culture of poverty", a culture separate from the rest of the society in which it exists physically. Slums are no longer the way-stations into the great society, as they were three generations ago. Today they are the

symbol of those rejected by progress. It has been shown that poverty-stricken people are more pessimistic, more emotionally-disturbed, more subject to physical disease, more hopeless and more powerless than those in higher social classes. With this gloomy picture of the world of the poverty-stricken, and the knowledge that great areas of the large cities of the United States and Canada are peopled by participants in the culture of poverty, can we assume that standard educational goals and processes will produce the upward mobility that education has traditionally promised? Should we call the students from the slums "foreign students" because they belong to the foreign culture of poverty?

If they are foreign students, they must speak a foreign language. And indeed, evidence exists that they do. Cohn (Adams, 1966: 84-87) points out that the language of lower-class children has greater emotive expressiveness than standard English, and that it is the only language which poor children understand. It is also the language with which they communicate with their parents. Reflect again upon the earlier discussion in this paper about language being linked to parental love and family cohesion. If teachers, then, disparage the language of the slum child, they are disparaging the family of the child, too, by implication. Is it any wonder that the child "turns off" the teacher? The teacher is threatening the most basic security a child has.

Using the terms "values" in a looser and more specific sense than in the discussion prior to this, it could be said that the values of lower class citizens include physical aggressiveness, coarse and obscene language, early sexual prowess, immediate gratification of desires, and some respect for education, mixed with anti-intellectualism. If such values are held, obviously the behavior forbidden by middle-class teachers is acceptable and status-raising to lower-class children. Is it a cause for surprise that slum children become alienated from school very early?

What prevents lower-class children from going on to university? The quick answer is, of course, "money", but this no longer applies in many parts of Canada and the United States. An appealing answer is "lack of motivation", but this can be countered by numerous examples of lower-class children who have risen to the middle classes, and, in some cases, to the upper classes. Porter (1965: 172) discusses psychological barriers to equality in education. He suggests that "If suddenly education became as free as air, many would not choose it". Strong evidence exists that the motivation to stay in school and go to university is related principally to the social class of the family.

Not everyone need go to university, however—at least, at the present time. The low evaluation of intellectual endeavor strikes children of the lower classes much sooner than university entrance deadlines. The parental expectation for a "good education" is probably rising, but there is some evidence that many parents secretly wonder about how much education a child should have. One Edmonton citizen remarked some time ago, "I don't know about that university education. They get so you can't talk to them." It could be hypothesized that other parents are saying the same thing about high school education. Margaret Mead points out that formal education creates discontinuities between parents and their children, and that society must be prepared to cope with the effects (Spindler, 1963: 316).

What, then, are the implications of the concept of social class for teaching and administration? The first might be an acceptance of the fact that the differences between social classes are more than just economic differences. They may be cultural differences, as though the lower class child were a visitor from another ethnic group named "Poverty". This group may hold values hostile to education. A second implication might be the usefulness of providing small-group settings where lower-class children who display behavior problems can vent their frustrations and feelings about school to someone other than the teacher or Principal. A skilled group-worker from outside the school orbit would be most useful in such an activity. Such group procedures could lead to new social learnings on the part of the pupil about the mores of the strange middle-class world into which he has been thrust by compulsory attendance laws. A third implication of the concept of psychological barriers to education of the lower classes is the use of caution in recommendations for larger and larger sums to be spent on programs for the "culturally-deprived", or the "disadvantaged". Money is not always the answer to cultural problems. A fourth implication, particularly pertinent for teachers, is to make a distinct effort to get to know the private world of the lower-class child. What is he thinking? What does he like? Art is an excellent, once-removed

way for the child to communicate with the teacher on touchy problems. From consistent attempts to enter the mind of the slum child, the teacher can learn to motivate from the existing interests and curiosities of the child. A final, and usually most difficult task, is for the teacher to visit lower-class homes occasionally on a friendly basis—not just when there is trouble.

Political Organization

In our culture certain taboos exist concerning the discussion of political organization, in spite of the fact that the destinies of millions of people are being decided almost hourly by persons whose lives have been devoted to political organization. However, the days are gone when the parent can sincerely and solemnly counsel his child to stay out of politics because it is a dirty business. Political organization is a feature of every culture. Somewhere in any culture lies a locus of power, and channels exist to gain access to that power, or to succeed or displace it. Merely because there have been rather shocking examples of the misuse of power in Euro-American, Asian, and other cultures does not mean that we should deny students or teachers the study and practice of political organization.

Deluges of politically-oriented communications fall upon everyone these days, through television, radio, recorded protest songs, protest marches, magazines, and handouts. These communications are heard by young people, and contribute to an early maturation of a sense of political organization. The age of political maturation must surely be falling from that magic figure of forty years which used to appear in philosophical and psychological writings.

Political organization as a facet of learned behavior is also being acquired very early by pupils in our schools through the very philosophy of learning which many now hold and practice — inquiry learning. We set out with considerable enthusiasm to teach critical thinking, and sometimes become alarmed because our pupils have turned this piercing weapon upon its teachers, upon society, and upon the institutions of society. *Life* (Asia Edition, May 26, 1969:66) comments bitingly upon this in the case of junior and senior high school students' dissatisfaction with school as it is. A fascinating example of early political maturation was reported in the Edmonton Journal (July 3, 1969) in an account of three students, aged 12, 13 and 14 publishing a book entitle *Fluid Filosofies for Future Fools.* Demagogues, beware the young!

International travelling is becoming commonplace among middle class families. This, too, produces a balance and an awareness of other cultures among our children which has never been possible before, except through reading. The power of such experiences in maturing an individual politically and in many other ways is profound. Larger numbers of young people, too, are deserting the tourist circuits, and getting into places in other countries where they have meaningful contact with a different culture. Often this contact upsets our young people deeply, for they begin to see that the decisions in international negotiations are seldom reached through processes of logic and impartiality.

Rejection of authoritarianism and violence as means of social control is becoming a part of the political organization of the young. For example, Indian people in their twenties appear to be taking a leading part in the demand that the governments of the United States and Canada honor their obligations under the Treaties signed with the Indian people generations ago. Reports of such young people appear in the *Carnegie Quarterly* (1969), and in the *Proceedings of the Canadian Association for Indian and Eskimo Education, Annual Meeting,* (1969). What is true of Indian and Eskimo youth in Canada is equally true of young people in all sectors of our society. Principals and senior administrators who fail to recognize this fact in our culture may anticipate increasingly stormy waters ahead in their handling of junior and senior high schools.

The preceding discussion of political organization as a facet of culture leads to some implications for teaching and administration. The first might be for educators to demonstrate authenticity and integrity in all discussions and interaction with students and their requests. A second implication could be the advisability of setting up both formal and informal channels for listening to the rapidly-changing views of both pupils and parents. A third might be the necessity for involving both parents and pupils in *important* decisions about the school program and its goals. This could include open discussions about values, thus paving the way for greater understanding on both sides of a value clash. Finally, there is a clear implication for recognition that today's pupils in our schools are more knowl-

edgeable, resourceful, clear-thinking and authentic than those of any previous generation.

Conclusion

Few more pressing problems exist in the world today than understanding, at the visceral level, our own and other cultures. This paper has touched briefly upon only four facets of culture as variables to be considered by teachers and administrators. Without an understanding of cultural variables, our schools may disintegrate from within, and our society succumb to forces from without. One of the many tasks of the school is considered to be the transmission of the cultural heritage. Hodgetts (1968) suggests that in Canada it is probably timely to examine both the heritage itself and the methods used in the schools to transmit it.

I would suggest that in any examination of our cultural heritage, teachers and administrators seek the thoughtful assistance of as fine a generation of young people as has ever graced this Canada of ours.

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THE HEART IS A LONELY HUNTER

(Modern Adolescents and Contemporary Schools)

D. FRIESEN

I hope that the title of my paper indicates in some measure the theme of my discussion of today's youth. There is a voluminous literature relating to the younger half of our population. They are referred to by such terms as the "now generation," "the adolescent society," the "hippie generation," the "rebellious youth," the "activists." The tendency has been to treat all young people collectively, and to escape this fallacy, I deliberately chose to begin my discussion by talking about one young person at a time, and to relate him to his time, his society, and his culture.

The adolescent is a lonely hunter, searching for meaning, order, and relevance in a world strange to him; in a world that to him appears highly organized, competitive, and without feeling. Adolescence can be pictured as a journey that includes the secondary school years. Each child brings to this period a past that he will carry, along with adolescence, into the future. His childhood problems, his expectations, his fears, and his sense of sex, his idealism, and his responsibilities that accompany growing emancipation, he finds his life-style begin to quicken and to take shape.

Soon he will be an adult. Just recently he was a child; now he is neither. And out there somewhere is that materialistic society into which he must step, but which appears so cold, so irrelevant to him. He is the lone adolescent relating himself as the child that was, and the adult that will be to a future that he will help create. Indeed, his heart must be a lonely hunter.

It might be safe to say that youth has always been faced with this problem of growing up. But perhaps never before has youth felt more like growing up absurd than now. The cataclysmic events of the past several decades have catapulted him into an era so perplexing and confounding that while it is one of immense promise it is also one of unequalled threat. Communication barriers, technically speaking, have all but disappeared. The world is ninety minutes in circumference, and the moon three days away. The boundaries of knowledge are receding beyond our individual ken. Technology is rendering physical work almost obsolete. Affluence is the mark in society; at the same time the gap between the rich and poor increases. The trend in population on this planet has frightening implications. Man's power to destroy himself is now complete.

In this world of today, there is enough knowledge in the arts and sciences to feed the minds of students, but there is not enough understanding, love, nor enlightenment to face the challenge of the human issues, whether they be at home or abroad. As a consequence the goals of education are pushing to a new frontier, past the preparation for gainful employment or university entrance, past the acquisition of knowledge and process, toward the goal of individual fulfillment in a rapidly changing society.

The adolescent of today is rising to the challenge as he begins to question and demand a part of the action. He is a lonely hunter, not really aware of what it is he wants, but sure that it will be based on genuineness, love, and relevance. Will schools stand in the way of this search? The purpose of this discussion is to probe into the nature of the adolescent, to examine who he is; what his interests, activities, and aspirations are; what he considers to be his major problems; what he sees as his role; and what the principals and teachers see as his role. The paper summarizes this discussion in a review of what must be done to meet the challenge of the changing adolescent who believes that love and virtue must be given a higher priority than science, and who feels in his heart that schools must be free, stimulating, and personally relevant.

You will have noticed by now the emphasis on the affective aspects in the lives of youth. The new "thing" in the air now is "think-feel"; this can serve as the basis for school programs, and it is beginning to be felt in some schools. This paper takes the position that what the student thinks and feels provides a way of delineating his role.

Who are the modern adolescents?

Students are not all in the "activist" camp. Trout[1] reports that in the United States student apathy has been deplored

for years, and that only 2 or 3 per cent of the high school and college age youth are actively participating in radical politics or in retreatist phenomena such as the hippie movement. Fewer than 10,000 are members of the leftist Students for Democratic Society, compared to 250,000 Young Republican on campuses. Surveys show that most students support the war in Vietnam. Yet with the selective coverage of the mass media the fringe in society has been brought increasingly into focus, and may be well worth listening to, they may be the harbingers of change. Identification by youth to these groups of dissenters may be vicarious at the moment, but it need not be termed apathetic. Even adults are swayed by the new ideas of these groups, Witness the style of dress, business, hair styles, music, theatre, literature, even religion as they change with the feelings of the new generation. New norms, values, and concerns of social consciousness are rapidly diffused by the various communications media. Politicians are turning to the younger population. Business has recognized in youth a powerful new class of consumers. In the United States the 12 to 25 age group participates to the tune of over $20 billion a year. In these areas youth seems increasingly self-propelling and self-determining, consciously or otherwise developing a distinctive sub-culture.

Thus society has created somewhat of a paradox. Whereas, youth is emancipated earlier from his parents in terms of decisions relating to personal activities, and whereas he is participating earlier in business, politics, and discussion of societal problems, the schools including the universities, have reversed the trend. They seem too often to be youth-prolonging rather than adult-forming institutions. Could it be that all of this confusion leads young people to suspect our every move. Judge Charles Wyzanski reflects upon this problem in this manner:

> "It is quite right that the young should talk about us as hypocrites, we are. We talk about human values, about ethical and spiritual values, but we put our faith in money, machinery, science, and technology. No wonder the idealistic thoughtful young are scared of us."[2]

As already illustrated society has become increasingly complex and the rate of change accelerated. Schools are faced with the task of helping adolscents learn to live in a dynamic society. This calls for an understanding of modern youth. In order to understand the current state of affairs of the high school student, one might use Ralph Linton's[3] model of culture where he classifies it into "universals," "specialties," and alternatives."

Universals are those ideas, values, and customs that are universally accepted within a given culture. These might include language of the members, the food they eat, the money they use, the political ideals, and the educational practices. Specialties refers to those things confined to certain groups within society, although acceptance of the specialty is general. Examples may be jobs, professions, private schools, private clubs, and classical music. Such specialties are generally accepted but the ideals and goals of each apply to a limited group only.

Alternatives consitute the cutting edge of any culture. These consist of new or revised ideas, customs, or values that are not generally accepted and are not practices or accepted by enough people to be labelled specialties. They are necessarily in conflict with the specialties and universals, otherwise they would be specialties or universals. Examples would be federal aid to education, euthenasia, medicare as of a few years ago, the hippie movement, or student activism. All of these can become specialties or even universals, or drop out of sight.

The school seems to be uniquely situated in society to intervene and affect the universals, the specialties, and the alternatives in our society.[4] It has been providing adolescents with the universals and specialties of the culture, but it has failed to come to grips with the alternatives for our culture. If schools are going to affect society, they need to help students learn to select those customs, values, and ideas which will best meet the needs of the adolescents and society. This often means conflict leading to acceptance or rejection even of universals.

This leads us back to the question before us, "What are the contemporary high school students like?" A quick survey would reveal that the majority of the students have, temporarily at least, adopted the universals and specialties of the larger culture. To some degree the school has been successful with these youngsters. They aspire higher than any previous generation, they drive more cars, they are more highly educated, they are determined to move into status positions, they love money, they are happy at school, they are good citizens, and they conform. In addition to these universals, students reveal many interests, a variety in social life, a zest

for reading, a diversity of capabilities, and a keenness for recognizing what counts in life.

But the contemporary high school student thus pictured may not represent the real student. The heart of each adolescent is a lonely hunter. There is no assurance that beneath the quiet dignity of conformity there does not smolder many a tragically unhappy person. Lawrence Brammer, citing the fact that the present rebellious minority generates an almost intolerable plethora of additional rules and regulations for all students, believes that:

> ". . . happy adolescents are mythical creatures. Often the conforming teenager suffers the most excruciating psychic pain, since rebellious feelings are directed toward himself. His frustrations and private pain are often well hidden under a pleasing and socially effective facade."

There are many signs that indicate that the conforming student is being replaced by a more rebellious or activist type. Often he rejects many of the universals and specialties of society in favor of some to him much more human approaches to life. His concern is with alternatives. He finds most of the things in our culture faulty, and seems to have polarized to such an extent that anything related to the overall accepted cultural pattern must be wrong.

At this time I wish to compare some universals as seen by the school with those seen by the students. These reflect the role of a student in modern society and indicate the gap that has arisen between the school and the student.

There are at least four ways of explaining the school's perception of its relation to the student. The transmission of knowledge, of subject-matter and of process constitutes a central theme. Students have to learn the accumulated knowledge of man. They need to know history, language, algebra, science in order to be accepted as literate people.

Second, the school thinks as important its task of preparing students for the society they will enter. Here the skills for a job or for university entrance are critical. The students are to be assisted toward effective or productive roles in society.

Third, the school endeavours to create in students the affinity for the main stream of values, the universals, in society. This will make them effective citizens, socially acceptable, and sufficiently conforming for the culture.

Fourth, the school expects students to fit into an organization designed to socialize them; abiding by the rules and regulations and accepting the activities and schedules of our mass production schools. This expectation defines the roles of all the personnel in schools and limits and restricts the search for alternatives.

In summary, the school sees the contemporary high school student as one who has to be taught knowledge, one who has to be directed toward a place in society, one who has to be imbued with society's values, and one whose movements are to be regulated and restricted. The student is clearly a captive in his school. He has little room for alternatives; and little opportunity to satisfy his longing and his ego. No wonder that the central issues in much of the teenage rebellion is adult power and control.

But what are some of the major concerns, ideals, or values of youth who are pictured in this paper as lonely hunters. Probably most important of all is the indication that they don't consider themselves prodigal sons. If they came back to their "father" they would say, "Father you have sinned, you must change." They consider adults out of step with the times, and out of step with the new morality. They have in intention of compromising and joining; they want the world to change. They want society to get "with it."

We should all be aware that

(1) A whole generation has been taught to think independently and to question, and that is precisely what youth is doing now. Often we have taught that democracy means undisciplined freedom and students find that this does not prevail in society at large.

(2) Most of what kids now learn appears to them irrelevant; they have not recognized the universals of their culture and are prone to see education as frustrating and inconsequential. They are looking for alternatives to many of our values and mores. War, poverty, inequality, discrimination are a sham to the idealistic youth who see in education a means to make a change. So to these youngsters a good teacher is one who encourages students to probe social issues, to challenge values and attitudes, and to explore alternative ways of achieving their ends in life, and a good administrator to them is one who gets out of the way, who provides for them the arena to speak their minds, to live their lives unhampered by "bureaucratic" nonsense.

But both teacher and administrator are on perilous grounds when yielding to the open-ended inquiry of youth. What happens

when the students desire revolution or sexual licence? What happens when they challenge basic values held in society? Are there still some universals that must be passed from generation to generation? Have parents any rights to standards of language used in schools? Has the state any right as to the curriculum? Has the staff and administration any right to set certain standards for the schools?

We can no longer maintain that the culture of today unites teacher and student, parent and child in an unstated but accepted set of values. If this can be accepted we find ourselves in a new and unique dilemma. Universal education, the rapidity of the growth of knowledge, the fantastic changes in communication and transportation, the urbanization have lent support to new life styles, that are in an agony of giving birth to new universals to our culture.

But at the moment the administrator and the teacher have a slim and volatile base on which to build their school programs. Whatever they decide they must recognize that some group will deem the decision unacceptable.

Many educators claim that a way out of this dilemma is openness. They talk about trust, honesty and encounters; these would generate that relevance that is missing. They may be right, for the same message was taught by the early Christians whose influence has permeated societies for centuries. But this openness demands not only great faith, skill, confidence and support from the community, but also much planning and some genuine charisma.

Thus, whereas, schools are concerned with universals and specialties, youth is concerned with alternatives; the conflict is very real.

There are four concerns that I wish to present briefly to indicate what the searching adolescents value most highly.

(1) *Learning to understand themselves.* Adolescents are particularly preoccupied with themselves. In fact, this concern is often so great that it warps the intellectual pursuits of youngsters. They need to develop a positive self-concept through their experiences in adolescence. The desire for security, happiness, recognition, status, and freedom to make choices is related closely to the search for meaning in their existence. They want personal involvement in important matters in school and out. They react against the fierce competition in school grading and university entrance, and often suffer the consequences. They feel that the school fails to respond to their individual search for understanding of themselves.

They want to be heard and if they are unsuccessful they rebel against adult power and control, which to them spells merely order and continuity in society, and neglect of the individual.

(2) *The teen-culture.* Another value held by the high school student is the intense identification with his peer-group. The longer period of schooling, and the greater isolation of schools from society encourage this development. The satisfaction received from the belongingness to the adolescent groups ranks as high as that received from successful school learnings, if not higher. This area permits the gratification of the immediate needs of youth, which appear to be intensified by the reluctance with which schools grant adult status to youthful members in society. The youth of today are particularly strong in terms of other direction. This makes the adolescent sub-culture perform with considerable power in the schools of the nation. It also facilitates the dissemination of new ideas or alternatives. In other words, the rather small activist groups can become very influential because they are members of the sub-culture, and their ideas may be accepted as specialties in their groups, thus giving the appearance that all youth supports them. The teen-culture is particularly influential in clothing crises, classroom distractions, and even in the use of drugs. The fact that the organized cohesive group exists makes it possible for any issue, however small, to blow up in the face of a teacher or administrator.

(3) *New Social awareness.* Stemming from a number of causes, the new high school student is grappling with alternatives to accepted values in society. There is a new questioning of practices in society with the basic tenet that the individual must be heard and recognized. These youngsters are for change. They want relevance in everything that is done. They want to feel right about the things that they accept or do. This brings them face to face with many of our great problems in society: poverty, war, discrimination and the like. The contemporary student is concerned with the human first, and with other things second.

(4) *Emancipation and rights.* The young idealist of today echoes the cry of centuries in his plea to be free. He wants to be free to choose, even if it means making errors. He wants to participate in matters of im-

portance wherever he is. He wants to be involved when decisions are made that will affect him. It is interesting to note that students are just beginning to recognize their collective power and importance in their search for emancipation and recognition.

Thus it seems fairly obvious that the contemporary high school students through their search for identification and fulfillment, through their emergent subculture, through their new social and moral awareness, and through their demands for rights illustrate their concern for alternatives in the culture. They want to change society and the schools. The conflict is unavoidable.

The School's Response

Recognition of the changing nature of the high school student generates a number of implications. New roles are implied for administrators, teachers, and students. New staff and student organization are suggested. Further explorations in student autonomy leads to openness in communication and in relations between various groups and individuals in a school system.

Two major themes that have been explored thus far.

(1) Conflict is present in any society and particularly in a rapidly changing one. As theorized by Ralph Linton, culture implies the presence of universals, specialties, and alternatives. The alternatives are by nature in conflict with the other two. The difficulty presented with the modern high school student is not that his ideas are in conflict with the more basic ideas of culture, but that either the administrators and teachers are not willing to communicate with the student, or that the student, having polarized his position, is unwilling to communicate with adults in his organization. He may, as many an activist does, evaluate every move of the administrator in terms of his own model and react against it without really thinking what it's all about. Either way communication becomes almost impossible. Both adults and students need to recognize that conflict is not only necessary in any system; it is healthy. It evaluates what is universal, and it provides for needed changes.

(2) Some significant characteristics of the contemporary high school student are his concern for meaning, his greater maturity and sophistication, his adherence to a teen-culture, his demands for autonomy and rights, and his concerns for relevance, genuineness and humanity.

Four sugestions stem from the limited analysis of the student and the culture in which he finds himself. These are explored briefly.

(1) *Responsibility can be delegated genuinely to students for their own affairs.* Considerable risk is involved in an attempt to move toward greater student autonomy in such things as choosing their own courses, attending lectures, or doing special projects. The risk-taking demands a more informed and alert administrator together with the new teacher and changed student to ensure pay-off. The increasing maturity, sophistication and freedom of the high school student, as has already been indicated, is recognized in society. Schools will have to take a serious look at their ways of treating them. Of particular significance is the practice of permitting students to examine real problems to see how they envisage relevance and meaning in them. Classes could be offered at a more mature and attractive level with seminars or projects for willing and able students.

Probably schools must learn to treat the new youth as mature and responsible, not only in regards to freedom of choice, or meaningful involvement, but also in regards to accountability. Adolescence cannot be considered a period in life which confers a moratorium or responsible behavior. If youth accepts a part of the real action, it will accept responsibility for the same.

(2) *The teenage-culture, its power and significance, needs to be recognized and utilized.* One major problem is how to get the students to generate and carry out programs on their own. It seems clear that to be attractive to youngsters, programs or projects must offer them an important and meaningful purpose.

To recognize the youth culture means to listen to what teenagers are telling us in their behavior, their music, and their words. What they express isn't always consistent nor is it enduring. An example may illustrate the point. During the winter, education students had a blow-up of concern relating to the grading on student teaching. We discussed the problem at length with them, had a teach-in on it, and persuaded Faculty of Education Council to withhold marks on student teaching. A month later I moved that we as staff-student relations committee examine the matter further and find a solution, but the interest among students had shifted to other matters. Youth is frequently much concerned about immediate problems. This makes it imperative that

school personnel listen to students as they reveal their matters of concern, and permit encounters and conflicts in genuine teacher-student or administrator-student relationships.

The peer-orientation of youth is probably one of the most neglected aspects of the educational process. There is considerable evidence that the adolescent looks to his peers for norms, excitement, and identification and still looks to his parents for values of a more enduring nature. A few implications need to be examined by anyone connected with the education of youth.

"Team learning" experiments seem to indicate that students can learn at least as effectively from each other as from a teacher. This leads educators to believe that students will tend to develop value systems more in harmony with the peers than with the dominant adult culture.

As adolescents emerge from the preoccupation with themselves and to turn to this preoccupation with their peers, the teacher, particularly as an authority figure and as an influential, becomes much less important. The administrator becomes an opponent since he presumably controls the rules and regulations that prevent the fulfillment of peer-interrelationships. Teachers and administrators often fail to see these problems.

One further problem evolves from the need of peers for each other's company. Learning is essentially a passionate but individual enterprize. Can this function properly when the individual fails to organize his life with the proper priorities, so that he has both this social experience, and that individual learning experience?

(3) *Student demands for autonomy and rights should remind educators of the historical significance of freedom.* The right to dissent is as much a part of our culture as any other specialty. It is one of our very recent achievements in society, and at times it seems very tenuous.

The new students are very much aware of any restrictions on freedom, and it is safe to say that the right to dissent is a fundamental value in our society, a universal. However, the students have a difficult time with this freedom. A small group on campus recently demanded and obtained rights for a teach-in. When during the proceedings one of the students wanted to present views at odds with those held by the dissenting group, he was barred from participation. In many of these current dissenting groups we observe striking paradoxes. They demand rights which they are not willing to grant to others.

Administrators find the problem particularly difficult. They must maintain an open forum, they must maintain the right to dissent, and yet in doing this they again run the risk of jeopardizing the very thing they wish to protect.

Administrators must recognize that the search for alternatives is an accepted part of a culture. In a time of rapid change they must cultivate this search to enable the young people to prepare themselves better for the future. If all people connected with education can learn to view culture as dynamic, changing, yet continuous, the threat posed by dissent can be lessened, and the alternatives evaluated rather than accepted on basis of a reaction.

(4) *Suggestions abound that the barriers of communication between the generations be reduced or eliminated.* School personnel must keep on looking for common ground on which youth and adults can meet in dialogue.

Again a number of ways could be suggested for change. Increasing the number of communication channels is one; increasing the variety of channels is another. Music, sports, or social matters are definitely significant, but perhaps more significant is communication about what goes on in school and society.

Closer personal relationships in modern high schools between students and teachers is essential for many students. Trust and recognition, appreciation and challenge can do wonders for students. The student who searches for meaning, relevancy, and personal worth needs encounter situations with educators.

Differentiated staffing is another means of providnig for encounter teaching. Here staff is classified from teacher aides, to interns, to beginning teachers, to master-teachers. The majority of teachers become more or less technicians, and only the qualified, experienced, professional teachers become master teachers who will deal with students on an individual or small group basis.

What ever form is adopted the aim is to develop common areas where students have meaningful encounters, and experiences which are more relevant to them.

Reflections on the new student in the schools suggest that schools nurture a climate conducive to the development of fully functioning human beings. The three characteristics most commonly associated with

such a climate are *openness, concern,* and *trust.*[6] Openness implies individuality and a greater freedom to report feelings about what is relevant to the student. Concern implies the sense of caring and receptivity. Trust indicates a recognition of value in the individual student, and a freedom for him to make choices of consequence.

Conclusion

The contemporary student shows greater concern for meaning and relevancy; he exhibits more maturity and enlightenment; he is more involved with his isolated peer-culture; he demands more rights and autonomy; and he is more concerned with relevance, genuineness, and humanity than his predecessor.

He feels that society is wrong, and that it must change. He wants to be involved in this change.

His standards are determined not by tradition nor by rational thinking, but by his feelings. His heart is a lonely hunter searching for alternatives to our way of life.

The school's response to this new, mature, and capable generation has been inadequate to date, but is beginning to be felt. An openness of inquiry, a genuineness of relationships, and a sincerity of purposeful involvement are receiving more and more the attention they deserve. The school is responding by once more putting the child in the centre, and freeing him for inquiry and growth.

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SOCIOLOGICAL FACTORS SCHOOL ADMINISTRATORS MUST CONSIDER: A DISCUSSIONAL APPROACH

GEORGE KUPFER

INTRODUCTION

I have been asked to present a paper on a topic of sociological concern—one which has clear implications for school officials. Probably no topic of a general nature is more discussed and researched currently than that of "social change". I would first like to examine some of the key issues involved in educational social change and then raise topics for mutual examination and discussion. I am not coming to you as any sort of "expert" on change; I can not tell you exactly what is happening in different settings, nor do I have any simple formula for action to alleviate the stresses induced by cataclysmic changes. I do, however, have challenging questions!

The educational institution today is under attack; major changes are being asked of it in the world—as well as in Canada. These changes are not only exemplified by the variety of open protest activities noted in the mass media, but are indicative of a wider upheaval in the minds as well as in the hearts of many educators—and those being educated. There is a serious questioning of the current values, ideas, programs and administrative approaches operative in educational work at all levels. Serious questions also focus on the means and forms of dissent resulting from the organizational dissatisfactions. Hopefully, we can mutually and meaningfully explore the nature of some educational problems as they relate to questions of change.

My general approach to the subject is eclectic. I will handle the topic in seven parts, giving references of authors who support or illustrate my points. In the discussion following, I will attempt to pull together the concerns which are raised as they pertain to change and the schools. Critical reaction on your part is welcome. I also hope that you will illustrate the arguments, expand or challenge the points made. If I am correct, we are living in a day of major change, leading to a new order — or disorder. Our interaction may give us a clearer picture and some action guidelines. Immediately following will be a series of quotes exemplifying my introductory remarks. The first section will note some of the assumptions which I make about Canadian society. Section Two will deal with definitions of change; Section Three will point out some of the implications of such definitions. Section Four will note some dimensions of change, while Section Five will elaborate some of the dilemmas involved in change. Section Six will discuss the general approach to change which I feel has considerable merit. The concluding section Seven will raise issues concerning evaluation and assessment of change.

QUOTABLE QUOTES

A. "Domestically, America has begun a new revolution. I use the word 'revolution' precisely and not just as a figure of speech. Unless we realize the size and nature of our problem, any answers we make will be too little and too late — and, indeed, quite irrelevant. Violence will increase, and the overall breakdown of our national life will follow as a scientific certainty.

"The environment in which more than 80 per cent of Americans live is the great city complexes sprawled across the nation. We face this environment and attempt to deal with it bewildered, confused, whipsawed by the Scientific Revolution. We have the newest tools of science in our hands. We have masses of information available about what we should or should not do. We have inventions, machines, experts, statistics, calculators. Yet the environment in which we live, instead of becoming more and more responsive to our wills, swings and jumps in alarming patterns that seem quite beyond our abilities to control."[1]

Question: Is this assertion true of Canada?

B. "I do not know how profound in intensity or how lasting the current youth revolt may be . . . In any event, it presents a challenge to the older generations as well as to youth to reconsider the goals of our society and its values, and urgently to reappraise the distribution of function and responsibility among the generations."[2]

Question: Is such a redistribution taking place?

C. "Lamentably, it is an historical fact that privileged groups seldom give their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals."[3]

Question: Is such an idea applicable to groups within a school situation?

D. A distinguished educator said, "It is time for a moratorium on purely negative criticism of the public schools." However, . . .

"There are still too many schools that are organized for administrative convenience rather than effective learning. There are still too many classrooms dedicated to discipline and order rather than understanding and human development.

"Until the heavy hand of bureaucracy is lifted from the schools and until teachers who are unable or unwilling to seek effective ways to reach their students are removed from the classroom, we cannot believe that the time has come to declare a moratorium on criticism."[4]

Question: Are educators willing to listen with open minds?

E. "When the group or a civilization declines, it is through no mystic limitation of a corporate life, but through the failure of its political or intellectual leaders to meet the challenges of change . . .

"As education spreads, theologies lose credence, and receive an external conformity without influence upon conduct or hope. Life and ideas become increasingly secular, ignoring supernatural explanations and fears. The moral code loses aura and force as its human origin is revealed, and as divine surveillance and sanctions are removed . . .

"Caught in the relaxing interval between one moral code and the next, an unmoored generation surrenders itself to luxury, corruption, and a restless disorder of family and morals, in all but a remnant clinging desperately to old restraints and ways. Few souls feel any longer that 'it is beautiful and honorable to die for one's country.' A failure of leadership may allow a state to weaken itself with internal strife. At the end of the process a decisive defeat in war may bring a final blow, or barbarian invasion from without may combine with barbarism welling up from within to bring the civilization to a close.

"Is this a depressing picture? Not quite. Life has no inherent claim to eternity, whether in individuals or in status. Death is natural, and if it comes in due time it is forgivable and useful, and the mature mind will take no offense from its coming. But do civilizations die? Again, not quite. Greek civilization is not really dead; only its frame is gone and its habitat has changed and spread; it survived in the memory of the race and in such abundance that no one life, however full and long, could absorb it all . . .

"Nations die. Old regions grow arid, or suffer other change. Resilient man picks up his tools and his arts, and moves on, taking his memories with him, If education has deepened and broadened those memories, civilization migrates with him, and guilds somewhere another home."[5]

Question: What is our moral code? What is the basis for our society? Are we at the point of "death"? Is the shape of the future that which inspires hope?

F. "Get out of the way, if you don't understand, for the times, they are a-changin."[6]

Question: Who is prepared for the battle?

Section I. Assumptions Made About Canadian Society Today

A. Student, faculty and parent dissatisfaction with education and educational institutions is wide-spread.

B. This dissatisfaction affects smaller and somewhat isolated school districts as well as larger ones via the mass media, new teaching recruits and the activist groups.

C. The existing social order (whether Canadian society, a province, or your community itself) is under review and subject to challenge. Certain traditional patterns of behavior and social inequalities are no longer accepted as right or innevitable.

D. There is a strong dissatisfaction with the way adults and current institutions have structured the world and attempted to solve its major problems. Youth's disillusionment in the United States has its counterpart here.

E. There is a strong feeling that "fundamental" changes are necessary—not just a further proliferation of present institutions and programs.

F. *Fundamental changes* have always met with resistance. It means old, accepted values and modes of action are no longer operative. This often leads to personal confusion. It means power is being redistributed (the ability to act and affect action); there-

fore, someone is losing and someone is gaining power.

G. The moral compromises of the past—the way we have learned to live with altered idealism—are not acceptable. Certain moral tenets are being reaffirmed and people are seeking to implement them; e.g., stress on making large organizations more personal and human.

H. There is a focus on the individual and his participation in shaping his own life. There is an emphasis on human development as contrasted to material development.

I. There is a growing tolerance among many for "different" behaviors. A variety in public and private behavior is seen as tolerable. Gradually, many laws governing personal, private behavior are changing; e.g., divorce, birth control, homosexuality, abortion, liquor and movies on Sunday.

J. Schools are often seen as serving special interest groups and those who manage schools. The school as the absolute unquestioned authority is challenged. Schools are largely highly centralized, rigidly structured organizations. Things are often organized for the convenience of those in charge and not for the members.

K. The economic (job or position) rewards resulting from conformity to educational requirements are being rejected by many. Deliberate, considered dropping-out is a reality—among youth and adults alike.

L. The deviant behavior patterns of adults as they seek to resolve their "hang-up" has continued to produce serious problems among young; e.g., in the areas of alcohol, sex and drugs.

M. There is developing a political awareness among students at the university level which is percolating down to the lower grades. This political awareness results in an activism to change the institutions which have extensive control over them. This activism leads to a direct challenging of existing rules and authority structures.

N. There is a serious financial crisis in education coupled with an awareness of the unequal distribution of funds, talent and facilities within geographical areas and between social classes.

Section II. Definitions of Change

A. Tradition—
1. that which is handed down; a statement, belief or practice transmitted from generation to generation.
2. the practices which are usual, acceptable.

Question: How old must a pattern be to be traditional?

B. Change—
1. the substitution or succession of one thing in place of another; exchange.
2. alteration in the state or quality of anything; variation.

Question: What patterns do we follow which have not changed?

C. Revolution—
1. a total, fundamental or radical change; an instance of a great change in affairs or in some particular thing.
2. a complete overthrow of the established government; a forcible substitution of a new rule or form of government.

Question: Are we facing a revolution now?

Section III. Implications of Change

A. Today's traditions may have been yesterday's changes.

Question: What is the basis for current practices and beliefs?

B. Today's changes may be tomorrow's traditions.

Question: Which changes of today *will be* tomorrows tradition?

C. Today we grapple with and agonize over current changes in *our* traditions.

Question: How do tradition and change interact; what determines the shape of the future?

D. Challenges to the existing pattern of affairs questions the very basis of the pattern.

Question: Can changes be incorporated and yet save the group involved?

Section IV. Dimensions of Change

Current practices and beliefs are undergoing strong challenges, and we do not know the shape of things to come.

A. It's rapid. One is easily left behind in any given field of knowledge. One can enter many "worlds" in a short span of time. One searches for easy answers or ones that were previously appropriate only to find that they are not applicable.

"The rapidity of social change during the past century has confounded the thinker's effort to grasp the principal forces which are at work in modern societies."[7]

B. It's pervasive. Privileged groups everywhere are being challenged. There is a

tendency to go witch-hunting in times of great disillusionment. The familiar local witches (broken family, crime, delinquency, religious breakdown, political corruption, stupidity of intellectuals, etc.) are blamed for the unpleasant changes.

"When certain problems are so massive, seemingly almost impossible of solution, and when they also are capable of inducing guilt in us about our ability to resolve them, we often deny their existence. The communications media, in reporting the news, confront us with the continual presence of these problems and thus become agents which disturb the tranquility for which we yearn."[8]

C. It's fundamental. A basic challenge is being offered to all our major institutions —education, religious, economic, political, familial, police. This constitutes a questioning of the authority and legitimacy of the forms and operating principles in these institutional areas.

"One of the fundamental characteristics of the hang-loose ethic is that is is *irreverant*. It repudiates, or at least questions, such cornerstones of conventional society as Christianity, 'my country right or wrong', the sanctity of marriage and premarital chastity, civil obedience, the accumulation of wealth, the right and even the competence of parents, the schools, and the government to head and make decisions for everyone —in sum, the Establishment. This irreverence is probably what most arouses the ire and condemnation of the populace . . . their very legitimacy is challenged."[9]

Question: How are these dimensions of change evident in your school and community?

Section V. Dilemmos of Chonge

A. Certain changes are resisted, while others are supported. There is a danger of acting on "causes" close to us, rather than distant or abstract ones.

1. Intolerance of early inadequacies and imperfections.
2. Concern with changes causing serious dislocations.
3. Difficulties in adopting a substitute form.
4. Cultural forms serve more than one function.
5. The economic costs involved.
6. The persistence of habits.
7. The conservatism of the older people.
8. The fear of the new.
9. The reverence of the past.
10. Vested interests or the differential advantage derived by those having a stake in the status quo.
11. Conflict, often the concomitant of change, viewed as a negative process.[10]

Question: How does one know when to support or when to resist change?

B. An on-going group, as part of the status-quo, may find it difficult to handle problems of change. Groups depending largely on volunteer staff should keep in mind the attributes of good citizen groups when trying to cope with rapid changes. Schools especially find themselves involved with such groups both in their direct operation and in their policy making. Increasingly the private sector directly and through government will demand an important place in the schools. This will increase as the pressures for change increase and become operative. Wherein is the private sector possibly superior to a group which is an extension of the existing order?

1. The capacity to move swiftly, flexibly and imaginatively into a new area of critical need.
2. The power to arrive at a disinterested, objective appraisal of a situation, free of political influence.
3. The freedom to engage in controversial activity.
4. The ability to experiment in an unfettered manner and if need be, fail.
5. The capacity for sympathetic personal attention to the variety of human problems that beset our increasingly dehumanized world.
6. The opportunity for the private citizen to become involved voluntarily, to participate of his own free will, in the cause or movement of his own choice.

Question: What is the role of the private citizen or volunteer in educational work? Do groups as described above exist in your community?

Section VI. General Approach to Change

This particular approach is partly a mixture of the Community Development approach, goal-oriented planning approach and a variety of other interests. The first is exemplified by W. J. Biddle and L. J. Biddle in their book, *The Community Development Process: The Rediscovery of Local Initiative*.[11] The second is exemplified by Herbert Gans in his book *People and Plans: Essays on Urban Problems and Solutions*.[12] According to *Biddle and Biddle*:

A. Each person is valuable, unique, and capable of growth toward greater social sensitivity and responsibility:

1. Each person has underdeveloped abilities in initiative, originality, and leadership. These qualities can be cultivated and strengthened.
2. These abilities tend to emerge and grow stronger when people work together in small groups that serve the common good.
3. There will always be conflicts between persons and factions. Properly handled, the conflicts can be used creatively.
4. Agreement can be reached on specific next steps of improvement, without destroying philosophic or religious differences.
5. Although the people may express their differences freely, when they become responsible they often choose to refrain in order to further the interest of the whole group and of their idea of community.
6. People will respond to an appeal to altruism as well as to an appeal to selfishness.
7. These generous motivations may be used to form groups that serve an inclusive welfare of all people in a community.
8. Groups are capable of growth toward self-direction when the members assume responsibility for group growth and for an inclusive local welfare.

B. Human beings and groups have both good and bad impulses:

1. Under wise encouragement they can strengthen the better in themselves and help others to do likewise.
2. When the people are free of coercive pressures, and can then examine a wide range of alternatives, they tend to choose the ethically better and intelligently wiser course of action.
3. There is satisfaction in serving the common welfare, even as in serving self-interest.
4. A concept of the common good can grow out of group experience that serves the welfare of all in some local area. This sense of responsibility and belonging can be strengthened even for those to whom community is least meaningful.

C. Satisfaction and self-confidence gained from small accomplishments can lead to the contending with more and more difficult problems, in a process of continuing growth.

D. Within the broad role of community developer, there are several subroles to be chosen, depending upon the developer's judgment of the people's needs:

1. Encourager, friend, source of inspiration, and believer in the good in people.
2. Objective observer, analyst, truth seeker, and kindly commentator.
3. Participant in discussion, to clarify alternatives and the values these serve.
4. Participant in some actions—not all.
5. Process expert, adviser, conciliator, expediter of on-going development.
6. The prominence of the community developer is likely to be greater in the early stages, then taper off toward a termination date, but it may increase temporarily at any time.

E. When community developers work on a friendly basis with people in activities that serve the common good:

When they persist patiently in this;
When their actions affirm a belief in the good in people;
When the process continues, even in the face of discouragement;
When people tend to develop themselves to become more ethically competent persons;
When they may become involved in a process of self-guided growth that continues indefinitely.[13]

Definition of Community Development: "Community development is a social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating and changing world."[14]

Definition of Community Development Process: "Process refers to a progression of events that is planned by the participants to serve goals they progressively choose. The events point to changes in a group and in individuals that can be termed growth in social sensitivity and competence."[15]

According to Gans:

F. I shall try now to describe the kind of planning that I think is necessary for our day and age, which I label goal-oriented planning. I would define goal-oriented planning as developing programs or means to allocate limited resources in order to achieve the goals of the community (and its members) ranked in order or priority. The crucial elements in this definition are goals, the programs to achieve them, the consequences of achieving these, especially cost in relation to resources, and the criteria of ordering goals and programs in the priority

of those to be achieved first or later, and those to be given up. I cannot describe the whole approach here, but shall focus on two major aspects of this approach: the determination of goals and the determination of programs to achieve goals.

The most difficult problem is to determine whose goals and which goals are to be achieved. I noted before that in the past the planner had his own goals for how people oriented approach calls for exactly the opposite; it stresses the need to make all goals explicit, and suggests that the goals to be achieved are those which the members of the community consider desirable.[16]

The most important role of the planner is, however, to tell the community and its leaders that if they want to achieve Goal X, they must institute Program Y, requiring certain costs and resulting in certain consequences, and if they want to achieve Goal A, they must implement Program B.[17]

The point I want to emphasize is that goals must be defined operationally, and programs must be created which will actually achieve these goals. In this connection, the planner's job is to bring together data from all kinds of disciplines which can be used to develop such programs.[18]

G. "Despite its totalitarian-sounding label, societal planning would not be concerned with planning people's lives. Quite the opposite: it would attempt to develop a framework for planning the allocation of resources of the society for the goals which the members of the society themselves want and for developing long-range extensions of the short-range goals that most people are concerned with personally. Undoubtedly, in some situations decision-makers could restrict the choices people can make. This step should be taken only if the collective benefit of the society is dearly involved or if the decision-makers can determine that such restriction would benefit people's long-range goals on the basis of superior knowledge about the consequences of present short-range goals."[19]

"The heart of the planning process is to encourage the development of programs that will achieve the goals desired. Too much of current planning revolves around programs which are legitimated by tradition, rather than by any knowledge of whether they achieve the desired goal. Thus, it is important to develop a new tradition of asking, for any goal: What are the programs that would really achieve this goal, irrespective of existing programs? Likewise, for any program: What goals does this program actually achieve; what clients does it attract, and does it provide them with services they want or need? Or is it simply a program which satisfies the values of those who supply it, but does not appeal to any need or demand among intended users? Continued raising of such questions by planners who have no prior emotional or ideological commitment to any specific answer will produce visible benefits at the level of planning analysis."[20]

Question: Are these principles valid? Are these principles realistic? Are these principles valid and realistic for all groups involved in the school — administrators, teachers, students, staff, parents, professional educators and other interest groups?

Section VII. Evaluation and Assessment of Change

1. Whom do you reach? Whom do you not reach?
2. Does your program allow for change?
3. Is communication open in your organization? Do you encourage a "questioning spirit"?
4. Are you and your organization open to assessment?
5. Are you aware of current changes and are you willing to evaluate them honestly?
6. What role have social (human) concerns in your organization?

CONCLUSION

In evaluation of any major change, Peter Berger would caution that, "The insight of sociology into the social roots . . . may be slight comfort to those who would find a philosophical or theological answer to the agonizing problem[s] thus posed. But in this world of painfully rationed revelations one ought to be grateful for small favors. 'Says who?' . . . introduces an element of sober skepticism that has an immediate utility in giving some protection at least against converting too readily. Sociological consciousness moves in a frame of reference that allows one to perceive one's biography as a movement within and through specific social words, to which specific meaning systems are attached. This by no means solves the problem of truth. But it makes us a little less likely to be trapped by every missionary band we encounter on the way."[21]

Each person ought to seriously consider

his own role in the changing school scene. Having conceptualized his position on change, one ought to act out his philosophy in the local scene. One also ought to consider whether or not he can cope with change in his official role and decide on his career path accordingly. Many examples of change in the school setting indicate a general awareness of the problems of change. Traditional authoritarian responses, though supported by some in every community, are not seen as effective. On the other hand, attacks by those desiring to destroy the school system are also viewed with alarm. The role of the school principal requires a high degree of sensitivity, political skill and a human relations approach. This is being developed through experience with crisis situations and hopefully will become part of the principal's education in the future.

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THE PLACE OF GUIDANCE AND COUNSELLING IN THE SCHOOL

DONALD C. FAIR

It seems the trend these days for the modern school to become more and more complex in terms of the nature of staff utilized either full-time within the school, or as resource persons from central office. The day of the one room country school and its teacher who tried to be all things to all people is gone forever. We now live in a much more sophisticated age in which psychologists and educators are pointing out more and more the seemingly infinite complexity of the human beings with which we deal. Unfortunately, for many years, human beings were thought of a complex in the way machines are complex. The very real *human* qualities which are difficult to specify and assess were ignored, and the rather mechanistic aspects of human behavior were examined in great detail. Now with developments in humanistic psychology, and a much more human approach in education, there is a healthy corrective to the earlier emphasis. We are becoming much more aware of the student as a *person* and are attempting to understand his needs, and how these needs can best be fulfilled not only through information about himself and others, but through warm and deeply satisfying human relationships. This challenge to humanize our schools and, in the broader context, our society is a very great one indeed.

The title of this paper indicates that it is to be about the place of guidance and counselling in the school. The term "guidance" is used here as an umbrella type term. That is to say, it refers to a range of services to students including, among others, informational services, testing services, counselling services, liaison with teaching and administrative staff, and job placement services at the high school level. The term "counselling" is used in the rather more specific sense of a one to one or one to group interaction in which the counsellor attempts to help the client or clients think through his or their concerns and consider constructive possibilities for solution. The primary goal is to assist the client to develop positive self-attitudes, acceptance of limitations, and to develop in his ability to solve problems for himself. Of primary concern to the school counsellor are the problems of educational and vocational planning, and personal-emotional difficulties growing out of unfortunate self-attitudes and/or difficulties in interpersonal relationships.

Developmental Aspects

During the years he spends in school the child may be thought of as developing primarily in the areas of the intellect, the emotions, and body. In the area of the intellect, the child acquires a considerable body of knowledge and understanding of the world about him which enables him to respond in an appropriate and meaningful fashion to other people and to the world of movement and things about him. The constant succession of decisions which he must make in his everyday life requires that he be both knowledgeable and have the ability to utilize his knowledge and judgment in arriving at sound choices. Though all members of a school staff are concerned with helping a child to develop intellectually, it is the teacher who has major responsibility for this area. The teacher must be knoweldgeable in the subject area he is teaching, and also be able to communicate this knowledge in ways that enable the child to acquire and utilize the knowledge in his decision making processes. This is, indeed, a large task. As yet we know far too little about the learning process, and how knowledge can be effectively used in problem solving.

When we consider the emotional development of the child, again all members of the school staff contribute in this area. However, perhaps the teacher and the counsellor are in the best position to make the greatest contribution. The teacher certainly spends the most time with the child even though it may be in a fairly large group, and if he is a sensitive person he can sense how the child is responding and developing emotionally in the classroom situation. However, the teacher is thrown into somewhat of a dilemma because she realizes that each child has particular emotional needs which cannot be met in exactly the same way as other children's needs. Current emphasis upon individualized instruction growing out of the so-called discovery approach permits

children to work more on their own and provides opportunity for the teacher to spend more time individually with each child. However, the child is part of the total classroom group and must abide by expectations which have been established and considered useful for the total group. The counsellor can be an excellent resource person here by spending time with the child in understanding his perceptions of his circumstances and helping him to move himself forward in meaningful ways. The counsellor who is equipped with a good knowledge of child development along with the ability to relate to the child in a warm and emphatic manner can assist the child subtantially in the areas of motivation and constructive use of his resources. In this sense the counsellor is not so much a "problem solver" as he is a "developmental specialist" who uses his knowledge and personality to help the child accept himself and others and to apply his energies to meet his own needs and those of others.

As yet relatively little is known about emotions and their place in the motivational structure and qualitative life aspects of man. We do know that the child's self concept, that is, his attitudes and feelings about himself and his capabilities, are of crucial importance in understanding his development. The child's emotional development can be fostered through many influences, including the general emotional climate of the school and classroom as reflected in staff-student relationships, by genuine caring for him as shown by his teacher or teachers, by the close and effective interpersonal relationship developed between the student and his counsellor, by the social worker who works with the student and with his family, and by other specialists such as school psychologists who attempt to understand the dynamics of interpersonal and learning difficulties experienced by the child. No one school staff member can claim credit for, nor assume total responsibility for, the emotional development of the child; this indeed is and must be a true team effort.

The third area of development, the physical development of a child, has traditionally been of lesser concern to the school than his intellectual and emotional development. The school nurse periodically makes visits to the school to check on any particular health problems reported by the teaching staff. In addition the physical education program has attempted to provide both physical exercise and learning of specific physical skills which enable the child to learn co-ordination and to maintain a high level of physical health. However, in all probability the school has not been sensitive enough to the impact of body states on learning. Some obvious needs, such as the need for glasses or for examination of hearing difficulties, may be routinely met. However, a child who is quiet, non-troublesome, but also generally fatigued from lack of sleep or family upset may well go unnoticed. As we become more and more sensitive to the child as a person, we need to tune into him much more as a physical person as well as an emotional and intellectual person. His attitude towards his physical body — his body image — must be part of our concern here.

Functions of the Counsellor

If one accepts the concept of the counsellor as a developmental specialist concerned with growth processes in the child, then what are his functions and activities? Basically he should serve as a resource person in the school to whom children can turn and to whom teachers and administration can refer students. His chief activity should be working with children in either a one to one situation or in a small group situation. He is concerned with understanding the impact of the school upon the child as well as understanding the child's perception of himself, and how well he is able to fit into the school environment and learn effectively. After understanding a particular child's difficulties better he may well consult with teachers and other school staff in an effort to encourage learning evironments conducive to meeting the child's needs. He may also consult with the parents of the child in an effort to help them to better meet their child's needs. Joint efforts are likely to be much more productive in the long run than the counsellor working solo with the client. That is to say, the total resources and capabilities of various members of the school staff as well as parents will likely bring much better results than any one of these groups working alone.

In addition to his individual and group counselling responsibilities and consultations with other school staff, the counsellor may also participate to some extent in broad guidance functions of the school. For example he may be the most knowledgeable person in the school with respect to group testing and the use of group tests in the selection process and may be able to make a very real contribution here. He may also

assist in the collection and organization of informational materials of an educational and occupational sort. Such materials should probably be displayed in the school library if one exists and the library staff should probably assume major responsibility for keeping them up-to-date and making them readily available to students. The school counsellor may work along with the library staff in deciding policy on the collection and distribution of material but need not be involved in the detailed matters of the information service.

In addition the school counsellor may be involved in courses of a group guidance nature such as the Guidance Nine course now offered in Alberta junior high schools. He may be the staff member in the best position to develop such a course through utilization of seminars, class projects and so forth. Generally, the school counsellor should not be extensively involved in teaching as such, however. Experience with the teacher-counsellor model has indicated that the counsellor with heavy teaching responsibilities tends to spend a large portion of his time on his teaching and relatively little on counselling. The teacher-counsellor model is probably no more workable in the long run than the principal-teacher model. The principal who spends time teaching in the classroom frequently finds that he is called away from teaching, and tends to put less than adequate preparation into his teaching responsibilities because of his heavy administrative load.

I should like to close with a comment about the future of counselling and teaching as I see it, or perhaps hope it. My hope is that teachers and counsellors will become more and more alike in their orientation, with their basic concept of themselves being that of resource people who can help the child to learn effectively and to cope more adequately with his social and physical environment. For many years we have talked about the child as an individual with characteristics different from all other children in his classroom, but we often found it difficult to really respect this individuality in practice. Consequently all children have been expected to learn the same material in the same way. Perhaps it is important that all children learn certain basic things, but surely it is not essential that they all learn them in the same way at the same rate. Hopefully the future will see some breaking down of the rigid distinctions we tend to make between teacher, counsellor, administrator, and other school staff. Perhaps all school staff will come to be seen more as resource people both to students and to each other.

THE REVOLUTIONARY TRADITION

(*Humanizing the School*)

E. D. HODGSON

Consider the teacher.

Consider the student.

What an extraordinary situation these people are in!

No other persons in our society are in a relationship even remotely akin to that of teachers and students.

Why do I make this assertion?

Look at some of the facts.

For almost two hundred days of each year teachers and students are confined to a building called a school. And the confinement lasts for six or seven hours each day. Field trips, films, individual study, large and small groups—these do provide some change. But they do not materially affect the period of time in which teachers and pupils are kept in close company. Nor do they substantially affect the intensity of feeling which arises naturally from such close and continued association.

As well, children of certain ages are forced to attend school each day. They have no choice. Think of what this does to feeling.

Then, at school, pupils are faced with teachers who quite clearly possess intellectual authority. But these teachers have all kinds of legal authority as well—e.g., the right to compel punctuality or to punish disobedience.

(There is little use in our saying that it is "society" which is ultimately responsible for some of the conditions and relationships I have mentioned. Few of us can visualize "society." So we fasten upon the people who are in direct contact with us. Students do not differ from us in this regard. Their feelings, then, are directed at their teachers and at the system of the school.)

And then we have an age difference reenforcing the authority difference. It is all right to laugh sardonically when an intense eighteen-year-old says, "Nobody over thirty understands us." But there is just enough truth in the statement to make it credible for many young people. And this degree of truth is given added strength when an older person asserts "I don't really understand what it is that these young people want any more. Certainly they don't seem to want or be content with what we wanted when we were their age."

On the Surface

Amid these general conditions, then (outlined briefly and in part), the teacher and the student confront each other in their immediate circumstances.

For their part, the pupils change in experience and in mood from day to day depending upon the home, the church, radio, T.V., the groups to which they belong, and the "climate" of the school they attend. Whole classes, as you well know, change in nature from day to day and from hour to hour within the same day. The class you teach at 3:00 p.m. is not the same class you taught at 9:00 a.m., even if it is composed of exactly the same individuals.

Moreover, there is the yearly cycle of the gradual approach to Christmas, the long "drag" to Easter, and the accelerating rush to June 15.

During the changes and the cycles some pupils work away steadily, accepting the ordinary as inevitable. Some pupils are time bombs waiting to explode. Many students have withdrawn to the last line of defense—refusing to drop out completely, but also refusing to commit themselves thoroughly to studies which they regard fundamentally as irrelevant, or uninteresting (or both). They take part in the race, and they take the hurdles, but at their own speed. They look at the race as being inevitable and somehow necessary, but they take part simply to complete the inevitable so that they can get on with what they deem to be important.

And what about the teachers? They need a strong constitution to complete a school year. They need extraordinary vitality if they seek to go beyond performing an ordinary task of teaching under the mob psychology conditions of mass education. They need this extraordinary vitality if they are to grow constantly in knowledge and in variety of teaching methods, if they are to make the many decisions that must be made each day, and if they try to make the classroom a pleasantly memorable experience for the students who will be in a particular classroom for a year or two at the most.

The factors of time, place, compulsion, authority, number, age, grouping—these factors are unique to teaching. Contrast teach-

ing with some other occupations or activities.

No lawyer, for example, would willingly plead a case before a jury for two hundred days. He couldn't stand it. Neither could they.

No salesman wants to call upon a sales prospect or a group of prospects five times a week for forty weeks in a row. What the salesman sells would not sell.

No delegation presenting briefs to a provincial cabinet or a school board would ever try to schedule two hundred different presentations in a year. At least, not if the delegation hoped to get a favorable reaction.

The comparisons with teaching are not so far-fetched. There are various occupations in which it is the chief purpose to inform and convert, just as it is in teaching.

The Fundamental Question

Under the ordinary conditions of teaching, it seems to me, the fundamental question is how pupils and teachers treat each other. More specifically, how do teachers treat pupils? To some of you, I know, this question seems secondary. But I hold that it is the central fact of life in any classroom and in any school.

Behind the Question

To understand why the fundamental question *is* fundamental, look at the major fact of human existence. This fact is simply the nature of our "alone-ness" in the world.

One does not need to be an existentialist of some variety to understand alone-ness. Or be a pragmatist. Or an atheist.

All that you need to do is to remember the first moment at which you as a child suddenly realized that you were different from others. You realized that, try as you might, you could not get inside somebody else's skin to think what he was thinking, say what he was saying, and understand what he was feeling. You realized your insignificance in the face of the great things and the great questions of our earth. Long before I went to school, for example, I used to lie on my back out in a meadow near home and wonder whether that blue bowl turned upside down over me was held there by some giant hand, and whether, in turn, the giant with his hand was not imprisoned within a larger blue bowl turned upside down over him. How many blue bowls were there? It would be interesting to sort out the kinds of fantasies each of you once had, because these fantasies were early signs of a sense of alone-ness.

And then came that day when you and I realized that sooner or later each of us must die. Our parents would die. Everyone who was familiar to us would die. For some of us this was a numbing revelation. Many have long since accepted the fact of death with reasonable equanimity; others of us have shoved the fact away, to acknowledge it grudgingly and in passing only when we are faced with the death of a relative or friend.

Our sense of alone-ness is increased as we enter a hospital for an operation. Or as we visit a strange place and find our identity shrunk to being that of a stranger, a mere passer-by. Or, as we deliberately cut ourselves off from a particular person or group and attempt to establish our identity with a new person or group (often in a new place).

Our alone-ness is illustrated so graphically by Bruce Hutchinson when he was talking about the sparsity of settlement in Canada. Those of you who have travelled across the face of our wide land will recognize the truth of his words.

> . . . Who can know our loneliness, on the immensity of the prairie, in the dark forest, and on the windy sea rock. A few lights, a faint glow is our largest city on the vast breath of the night, and all around blackness and emptiness where no man walks. We flee to little towns for a moment of fellowship and light and speech, we flee into cities or log cabins out of the darkness and the loneliness and the creeping silence. All about us lies Canada . . ., breathing deep in the darkness and we hear its breath and are afraid. . . .[1]

And how do we reduce our sense of aloneness? A recent writer in *Life* magazine[2] was commenting upon the possibility of developing human beings in glass bottles in a laboratory, and raising them in a state nursery. In his comment upon this *in vitro* development, the writer said:

> A man of our time, feeling overburdened by his confusions and responsibilities, might see distinct advantages in the more carefree kind of world that the new biology could make feasible. He might even envy his imaginary counterpart in one of the possible societies of the not-too-far-off future—a man grown *in vitro*, say, and raised by a state nursery. Such a man, it is true, might never know who his genetic parents were, nor would he have any brothers or sisters he could call his own. On the other hand, if he

considered all men his brothers, what need would he have for a few specifically designated siblings who happened to be born in the same household? Think how carefree he might be: no parents to feel guilty about neglecting, no parental responsibilities of his own, no marriage partner to whom he owes fidelity—free to play, work, create, pursue his pleasures. In our current circumstances the absence of a loved one saddens us, and death brings terrible grief. Think how easily the tears could be wiped away if there were no single "loved one" to miss that much—or if that loved one were readily replaceable by any of several others.

And yet if you (the hypothetical *in vitro* man) did not miss anyone very much, neither would anyone miss *you* very much. Your absence would cause little sadness, your death little grief. You too would be readily replaceable.

A man needs to be needed. Who, in the new era, would need you? Would your mortality not weigh upon you even more heavily, though your life span were doubled or tripled?

"Which of us has known his brother?" wrote Thomas Wolfe. "Which of us has looked into his father's heart? Which of us has not remained forever prison-pent? Which of us is not forever a stranger and alone?"

The aloneness many of us feel on this earth is assuaged, more or less effectively, by the deep and abiding relationships we have with other human beings—with our parents, our children, our brothers and sisters, our wives, husbands, sweethearts, lovers, closest friends. These relationships are not always as close as we would like them to be, and communication is often distressingly difficult. Yet there is always the hope that each man and woman who seeks this special warmth will eventually find it.

But in the *in vitro* world, the tissue-culture world, even this hope might be difficult to sustain. Could society devise adequate substitutes? Could the transhumans of post-civilization survive without love as we have known it in the institutions of marriage and the family? If each of us is "forever a stranger and alone" here and now, THEN HOW MUCH MORE STRANGE, HOW MUCH MORE ALONE, WOULD ONE FEEL IN A WORLD WHERE WE BELONG TO NO ONE, AND NO ONE BELONGS TO US?

The Importance of the School

I would hold, as a consequence of what I have said and quoted thus far, that teachers influence greatly our image of ourselves, and the image others have of us. Teachers can build dignity, or destroy it. They can foster individuality, or stifle it. They create warmth, or spread a chill. They can help to reduce the distance between one lonely person and another, or they can drive each of us more and more toward being "forever a stranger and alone."

Some Illustrations

I have seen many classrooms in which the two extremes just mentioned were obvious.

Let me speak first of some classrooms which brought me cheer.

I once had the privilege of watching a teacher give an introduction to a unit in Grade X Social Studies. This was a unit on the migrations of peoples. The teacher gave a brief introduction to the topic, and then by a question and answer technique drew out of the students a great deal of knowledge about past and present movements of peoples.

Bit by bit he developed with the class some of the many reasons for migrations and some of the major effects. As a knowledgeable person the teacher was able to take partial answers and get others in the class to complete them. He had many of the students contributing because he was skillful enough to take small bits of knowledge and weave them into a whole.

It was obvious that he respected students — their knowledge and their feelings. It was obvious, too, that the class respected the teacher.

I walked out of that classroom feeling that I had been in the presence of an artist.

In an English class in a small high school I once observed a teacher as he worked with the class in the analysis of an essay. Dry stuff, you say? But it wasn't. The matter and the manner of the essay were under consideration. And again I saw not only an immensely skillful teacher, but a person who assumed that students could do a complex and abstract job of analysis. And because the teacher had this faith in his students, and the skill to justify his faith, the students

made that period into an extraordinarily stimulating experience.

I doubt very much if a University freshman class in English could have matched those Grade X and XI students in their understanding of how authors use words and forms to achieve their purposes.

As I observed this class in operation, I could wish only that more teachers had that teacher's background, and that teacher's humor, tact, and courtesy. In an atmosphere of warmth and confidence, the students felt free to try ideas, to be wrong upon occasion, to be challenged upon other occasions, but still to press on within the exhilaration of a whole range of ideas.

All that I can say of such teachers is that I wish I could teach half as well as they do.

Let me speak now of some classrooms which brought me despair.

I once visited a typewriting class in which there were about thirty-five girls. The teacher stood at the back of the room with me, and we talked in low tones while the girls went through some of their prescribed typing routines. The teacher wasn't watching the class very closely, for the whole class came to the end of the last exercise, flung the carriages across the typewriters and sat in dead silence with their hands in their laps. And in the dead silence the teacher said to me, "This class is made up of the dumb bunnies, you know."

In an elementary classroom I listened one morning to what was going on. I wondered why I was becoming more and more uncomfortable. Then I realized how often the young lady in charge was using sarcasm. Just for my own instruction (and hers) I began to keep a tally of the frequency of the remarks and a verbatim record of some of the more cutting statements. When the morning was over we were discussing a number of matters about this particular group of children and I asked the teacher very quietly if she was aware of the amount of sarcasm that she used in order to correct errors, or to spur the indolent student or head off the obstreperous child. The teacher didn't know what I was talking about when I mentioned the word "sarcasm." So I read back to her some of the twenty-five remarks I had accumulated during a part of the morning only. She was thoroughly taken aback. She did not realize what she was saying, and she was concerned about what she had been doing to some of her students.

In another case I saw a high school English instructor discuss one of Thornton Wilder's plays with a group of boys. I enjoyed the period thoroughly because the discussion was lively, mature, and sustained. When the bell went and the boys were filing out of the room, the instructor came down to me immediately and said in clear, ringing tones, "I told you that this wouldn't be a very good class. These boys are all from the shop section of the school and have just been wished upon me." I immediately said that I had enjoyed the class immensely (which was true).

What do you think that man was doing to the feelings of the young men assigned to his instruction? What do you think their memories are going to be?

I can't vouch for their feeling or their memories, but I do know what my impulse was on that occasion. The impulse would not have helped the teacher's dignity very much.

In another case, on the instructions of a school board I had to tell a lady that she was being transferred from one high school to another because we had had so many reports from responsible students and responsible parents that the teacher was making life unbearable for some of the better academic students in her class. One of her typical comments to a class would be, "Since some of you can't give me the answer, perhaps Mr. Brains here can supply it." The lady resigned, by the way, rather than take a transfer to another school.

As a final specific example may I tell you about a meeting that some of us (as high school inspectors) had with the senior high school principals of one large urban system in the province. During our visits to high schools in the system I had observed so much poor treatment of the so-called non-academic student that I was disturbed. I asked my fellow inspectors if my perceptions were indeed correct, or if I were simply seeing matters out of proportion. They assured me that they felt as I did. A number of them cited the obvious tension and ill-feeling they had observed between teachers and students in many of the classes in the "lower" streams.

At the meeting with the principals, then, I raised this question of the attitudes of arrogance and condescension that far too many teachers had toward what they obviously considered to be inferior human beings. The reaction from the principals was almost explosive. They denied that any such situation existed in any of their schools. It was true, they said, that one or two teachers here or there might be the type, that I had

mentioned, but no significant number of teachers was involved. Our discussion went on for some twenty-five minutes, but we were all obviously just reiterating our initial views. The discussion ended there.

Several months later I was at a meeting of the Composite High School Principals' Association. During a coffee break one of the principals from the urban system I have mentioned—and, incidentally, our strongest critic at the earlier meeting — one of the principals was telling three or four people about a serious problem that he had in his school. And he went on to outline many of the very ideas that the high school inspectors had put forward some months earlier. This man had become aware of how a number of his staff *really* treated pupils. He said that there were many of his staff members involved, not just one or two.

Those of us who were chatting with this particular principal asked him a few questions in order to draw him out further. We got a clear indication of the things that he had observed, and a clear indication, too, of his genuine concern. Other principals said they had the same problem and the same concern. I was very careful to limit myself to a question or two, and no comment of any kind. No comment was needed.

May I repeat now what I said earlier. Teachers influence greatly our image of ourselves, and the image others have of us. Teachers can build dignity or destroy it. They can foster individuality or stifle it. They create warmth, or spread a chill. They can help to reduce the distance between one lonely person and another, or they can drive each of us more and more towards being "forever a stranger and alone."

Two General Situations

Leaving specific cases alone now, let us turn to two general situations in which it is important that teachers respect the "living space" of students. (We have time for only two cases.)

The first situation is the one in which a pupil drifts quietly into a memory or a daydream while a class is going on.

Some teachers move carefully and easily at such a time. They don't startle the student, or embarrass him in front of the class. The teacher changes position, or changes the pitch of his voice, or gives direction to the class so that everyone moves physically. And the student can come back from the other world, postponing the rest of his journey to a more appropriate time.

Some teachers, however, can't stand what seems to be neglect of their instruction, or calculated defiance of their authority. The student becomes a culprit, to be charged and judged on the spot. Or to be pursued into that other world. And so it is, "George, pay attention for once to what I am saying." Or, "Susan, please give us all the details of that dreamy smile."

Downright rude, isn't it?

Sometimes the invasion of privacy is more subtle. This brings me to my second case, that of the person who is counselling a student.

We want to know what a student's plans are for the future (as if we know our own). Or we are interested in student's views on a particular subject. We begin to probe. In truth, the student may have views he is not yet ready to express. Or views not yet clearly formed. He is reluctant to say anything. We probe further. The student evades our question or parries them. He is usually too polite to say, "For Heaven's sake, stop bugging me." Or, alternatively, to inquire of us, "What do you think *you'll* be doing for a living twenty years from now?"

The student comes to feel as Francis Thompson did in his spiritual struggle ("The Hound of Heaven"), "I fled him down the night and down the days . . ." Or he feels a kinship with Thoreau and his statement that "the mass of men lead lives of quiet desperation."

Don't misunderstand me. Not many of us can afford to daydream all day. And there are many occasions upon which teachers and pupils feel open enough to ask each other a series of probing and stimulating questions. But, the teacher who is alert and sensitive will not push his way into "living rooms" in which he is not welcome at the moment. He will not play the role of the grand inquisitor. He will not be the Hound of Hell pursuing a desperate student. For the student the teacher will respect those moments and those feelings he would like to have respected for himself.

The Inconsistencies

When you come to think of it, isn't it strange how so many teachers live in compartments?

At school so many of us have so much concern about a student's intelligence and aptitudes, and about his performance in the particular subjects in which we instruct. This is one compartment. We form our

opinions and render our judgments on what we think we see in front of us, and on what we predict for different students. In reality, we are often like a person who is checking an answer sheet for a multiple choice test of one hundred questions, and the marking key which we place over the answer sheet doesn't have one hundred holes punched in it—it has only ten or eleven holes. We are blind, and we glorify in our blindness.

On the other hand, in our home, church and social life, we look at our fellow human beings quite differently. This is another compartment. Before you go on a curling team, do you inquire about the intelligence and the academic records of your fellow curlers so that you can decide how you will treat each of them? Not likely. Before you got married, did you ask your wife or husband for academic credentials? Before you work with others in church groups, do you look up the school records. Again, not likely.

The major point is this. Do you relate degrees of tact, courtesy and humane treatment to degrees of academic competence? I am afraid that in schools we often do exactly this. Outside school, we work by different standards. So the whole child does *not* go to school, but the whole person goes curling, or to church, or into marriage.

Why this inconsistency in our thinking should prevail is still a mystery to me. I know some of the given reasons, but they don't satisfy me.

The Consequences

Our behavior in the classroom has significant consequences. I want to mention just three.

First, there is the nature of the classroom atmosphere itself. How much more pleasant it is to work in a room in which courtesy, dignity, good humor and warmth prevail. How much better, that is, than enduring bitterness, despair, anger and a spirit of retaliation or desperation in a number of students.

Second, how pleasant it is to be able to meet students in the years after they have left school, and to fall into conversation in an easy, relaxed way. This is much better than the formal, stilted remarks that come from an ex-pupil who still entertains for you some resentment or disrespect arising from his view of your teaching or, more particularly, your disrespectful treatment of him when he was at school.

Third, and more general, the literature of Western Canada (novels, short stories, biographies, autobiographies, etc.) does not display an admirable image of teachers. The teacher, in almost all cases, is on the periphery of community life, and is often portrayed as poor, weak, ineffectual, semi-sadistic. Few adults, and fewer children, find much that is attractive about the school and what it seems to demand or to give. Teachers, it seems to me, cannot place all of the blame for this situation on what they call "the system"; teachers have to accept a good deal of responsibility themselves.

The Revolutionory Tradition

What I have said thus far leads me directly to the words of my title, "The Revolutionary Tradition." Or, if you like, the "humane" tradition. The people who ought to be most acquainted with this tradition are teachers, lawyers, and legislators.

If you read a good volume of British history you will find that over a period of hundreds of years the political genius of the English people in particular was devoted to finding ways of curbing the authority of their rulers. Thus the change from an absolute ruler to a constitutional monarch. And thus all of the other political devices including responsible government. So, as the king and his advisors came to be under law as much as any citizen, we see a steady and parallel growth in what we are pleased to call civil liberties:

1. Freedom of speech and of the press
2. Freedom of assembly
3. The right to petition
4. Freedom of worship
5. Equality before the law (which involves freedom from arbitrary detention, and the essential principle that a man should be considered innocent until proven guilty)
6. The right to vote, and the secret ballot
7. The right of free association

In connection with this development of government and civil liberties in Britain, a development which has so greatly affected Europe and North America, we might note three facts.

The first is that this development, this tradition, is really something quite revolutionary, quite new. Think of the hundreds of millions of people who have lived in ages past and who have never had securely any of the rights or liberties I have just mentioned. Think of the hundreds of millions in our own time who enjoy none of the privileges we hold. Our tradition stands out

in bright and shining relief against the background of human history with all of its ignorance and apathy, its repression and bloody savagery.

It is revolutionary, you see, to think of human beings as having dignity and value. It is revolutionary to say that one *ought* to treat his fellows humanely. It is indeed revolutionary to act according to what one says.

The second fact we might notice is that as people in different countries tried to work out applications of the revolutionary principle in the political relationships between governors and governed, they found other areas in which to be revolutionary. Thus, slavery as part of a social and economic system has been abolished where the humane principle is strong. Efforts have been made to make the conduct of war and the treatment of prisoners of war more humane, though events since 1941 offer a lot of evidence to the contrary. Within the last century there has been much effort expended in some countries in securing more years of schooling for more people, in protecting the individual against the economic blows of illness and unemployment, and in making life reasonably tolerable for the poor and the old.

The list could be extended greatly. However, enough has been said to show that the humane principle has been extended from that of protecting one person against the arbitrary actions of another, to that of having one person support and develop another. What was once relatively limited is now relatively broad.

The third fact worth noting about our revolutionary or humane tradition is that it is, metaphorically speaking, a very young and delicate plant. It needs to be cultivated and cared for. If it is to live, it needs our thoughtful attention year after year, and generation after generation.

The classroom is one place in which it is most important that we nurture the humane tradition. As you know, we nurture by example as much as by precept.

The God That Failed

My comment about the fragility of the humane tradition is given point most aptly in a book called *The God That Failed.* This book is outstanding in our century. It was written by six European and American intellectuals — Koestler, Siloné, Wright, Gidé, Fischer and Spender.

The six authors were all thoroughly dismayed by twentieth century life. They were attracted to Russian communism by its analysis of the social ills of the Western world, and by its promises for remedying those ills. But from their experiences as Communist Party members in different countries, as visitors to Russia, or as sympathizers with the Communist Party in their own countries, they became thoroughly disillusioned. What they saw in their experience was that the promises were empty, and the remedies were poison. Man was not to be man. He was to be a thing, used and abused by the state.

See how Arthur Koestler harks back to the elementary ideas of the humane tradition:

> The lesson taught by [my] experience, when put into words, always appears under the dowdy guise of perennial commonplace: that man is a reality, mankind an abstraction; that men cannot be treated as units in operations of political arithmetic . . .; that the end justifies the means only within very narrow limits; that ethics is not a function of social utility, and charity not a patteyburgeois sentiment but the gravitational force which keeps civilization in its orbit. Nothing can sound more flatfooted than such verbalizations of a knowledge which is not of a verbal nature; yet every single one of these trivial statements was incompatible with the Communist faith which I held.

In Review

In my remarks I have tried to set forth one major idea plainly and simply.

I pointed out a few of the conditions under which teachers and pupils work, and the impact of these conditions upon teachers and pupils alike. The fundamental question, because of our alone-ness in the world, is how under these conditions (or any other set) one person treats another. I cited examples of the different ways in which some teachers treat students, and how it is that many of us tend to view the human in the school as being different from the human outside the school. However it is that we treat students, we affect not only our work in the classroom but also the public image of the teacher.

Next, I pointed out that if we have concern for the complete well-being of our students we stand in the main stream of the revolutionary or humane tradition.

Let me emphasize in three or four sentences what I have *not* said.

I am in no way saying that students should be allowed to avoid some system of learning ideas and skills. Nor am I saying that there is any way of avoiding some of the pressure competition built into our schools and our society by many people including ourselves. And students ultimately have to find out, in school or out, the kinds of abilities they have and the limits there are to those abilities.

What I am saying is that learning, competition, and discovery of one's own limitations need not (and should not) be carried out in an atmosphere in which teachers are harsh, sarcastic, arrogant, condescending, indifferent, rude or bitter.

In short, downright miserable.

Summary

In summary then, it is important for teachers to have the following:

(1) a high regard for the essential dignity of each human being. In good faith and in good humor we accord dignity to others, and expect like treatment in return.

(2) A realistic appraisal of what young people are able to do right now, and are motivated to do right now.

(3) A very high degree of humility concerning our guess as to a person's potential.

(4) A strong appreciation of the humane tradition, fragile and young though that tradition is. Our sense of history and our alone-ness — these should almost compel such an appreciation.

May I end, then, by using my opening words:

Consider the teacher.

Consider the student.

What an extraordinary situation these people are in!

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LET'S CARE ENOUGH TO BE INGENIOUS

(An Open Climate Approach)

D. D. TAYLOR

My assignment today is to speak to you as a practising principal who is very much concerned with the relationship of students to their principal; to their teachers, to their school, to their peers, and to their society. It is my intention to share with you some of the courses of action that I have taken at St. Francis High School which attempt to assure good student relations.

Wm. Griffiths of the University of Massachusetts once said that the secondary school principal "is caught in the crossfire of multiple pressure groups asserting divergent, inconsistent, incompatible, and sometimes nebulous demands. To reconcile the pressure from teachers, to terminate the attendance of the nonconforming student and the demand from the civil libertarians, to accord nonconformity a priority in the value system, would require the patience of Job combined with the wisdom of Solomon."[1] As a practising principal with somewhat less patience than Job and only too obviously lacking the wisdom of Solomon, let me place my ensuing remarks in context by informing you briefly of the history and background of my school. I suppose also that I should state my general philosophy so that my later remarks might be better understood, questioned, and indeed disputed.

St. Francis High School is still growing and maturing as a comprehensive high school. We opened in the fall of 1962 with approximately four hundred students and we are expecting about fifteen hundred students in the fall of 1969. During the first four years of our existence we maintained a rather basic, conservative and standard approach in the administration of the school.

Learning and Anxiety

In our fourth year we had a significant number of senior students of high intelligence, from educationally, socially and culturally advantaged backgrounds, who were achieving very well in their departmental subjects. What really concerned my colleagues and me was the price that was being paid by these capable students from an emotional point of view. These young, capable and willing students were under such pressure, particularly at and near examination time, that the girls especially were actually distraught for short periods of time before they could gather their strength and set about the task of preparing themselves for the awesome examinations that faced them.

It struck me that, if anyone should be comfortable in the pursuit of their studies, these very students should be. "Anxiety and learning are practically incompatible states, and yet the basic assumption underlying most of our school programs is that if you can increase anxiety you increase learning and the level of control. I submit that this is a more serious factor interfering with learning in our society today than any so-called limitations in terms of mentation."[2] Upon projecting the problem to the less capable student my concern deepened. Conscience dictated that we undertake a pretty complete analysis of the problem in order to see what could be done. Our conclusion was that the time had come to seriously question two areas: one, the organizational structure of the school which we found to be inefficient; and two, the "*climate*" of the school, which by traditional standards was good, by common sense standards was ineffective.

Semester System

We chose to introduce the semester system only after assuring ourselves that it was a substantial improvement over the traditional eight-period day. The advantages and disadvantages of the semester system are well known to you at this juncture, so I shall defer further specific reference to this aspect of our undertaking.

Open Climate

Perhaps even more significant was our decision to proceed with what we have come to call "open climate". I would define open climate as a situation whereby students are "free", within certain limitations, to judge and to act in a manner that they believe is in their own best interests.

I have a hypothesis which goes something like this: the climate of the typical Alberta high school has been influenced too

much by the conduct of the small percentage of the total student body who regularly act in an irresponsible manner. This has resulted in administrators instituting universal regulations that have as their sole purpose the control of the recalcitrant-type student. This approach, I submit, is archaic in the context of modern society and is degrading to the majority of high school students. Lawrence M. Brammer of the University of Washington has noted that: "Discipline in the average high school is rigid and repressive. A vicious circle of rules, flouting of rules, crackdowns, resentment, and more rule-breaking is commonplace. The rebellious minority generates an almost intolerable plethora of additional rules and disciplinary procedures for the conforming but increasingly hostile majority. It is surprising that there is so little resistance and outright rebellion in light of activities which tend to humiliate students and lead them to doubt their personal worth."[3]

We should structure our system for those who have the ability and the interest to use free time constructively, and then place exceptional restrictions on those who clearly demonstrate their own immaturity. I advocate, in other words, the exact opposite to that which has been the general practice for decades.

School is a place where people must live. "The minute a school drops the notion that students need to be everlastingly taught-at and supervised; the minute it makes its bet on independent work and self control some fascinating side effects appear".[4] All that most of us have ever known is a controlled orderliness. It is legitimate for us to consider that the time has come to question boldly whether we really need all the institutional neatness that we have assumed we do.

It is my firm conviction that administrators must shed the "master" complex and accept the "service" role which is most proper to their function. As administrators we have a rather crotchety and poor image. We must continually concern ourselves with the concept of relevancy. We must establish and maintain a climate whereby communication can take place. Student-principal dialogue is essential if we are to co-opt the causes of student unrest.

Student Involvement

Students want to be involved — indeed they are insisting that they be involved. They want to know what is going on around them and they want to know why. Provided we as administrators are acting other than hypocritically, we should have no hesitation in providing them with the answers they seek. Our posture on every issue that affects the lives of those entrusted to us must be defensible. If it is, then we have little to fear provided we keep the lines of communication open to the point where we can interpret our stance to our students.

I believe that our schools can be improved by involving our students in decision-making. They are sophisticated and knowledgeable to an extent far beyond that for which we give them credit. It is my feeling that they are responsible and I believe they are proving it. As they involve themselves in decision-making, they will make some mistakes. This potential for failure is inevitable wherever there is freedom for choice, but we ought not to fear freedom.

Student Councils

If communication is really so very important, and I believe that it is, then let us look at some of the ways which I have found to be effective. Much literature is available on the role of student councils in the modern school setting. A good deal of what is contained in that same literature is pretty obvious to practising administrators and to prospective administrators. It is not my intention to suggest to you any details in dealing with student councils except to caution you that they are to be taken seriously. The student council can and should be one of the most powerful forces for good in the school and thus an extremely important ally to the administration. The student council can have the respect of the student body and the respect of the administration and thus have a tremendous influence on every facet of school life. We must banish forever the "tug of war" concept that too often exists between student and teacher and/or student and administration.

Core Council

We have a group of people in my school that I call my "Core Council". This group consists of staff representatives in administration, guidance, athletics, business education, technical education, academic education and also of student representatives. It is the function of this group to deliberate on and make decisions about all co-curricular and extra-curricular activities that take place in the school. It is its responsibility to co-

ordinate these functions to prevent undesirable overlapping as well as to assure that a proper balance exists in the manner in which we meet the various objectives of secondary education. This is not a "mickey-mouse" function that students are trifling with. They take it seriously and add a dimension that can be perceived in no other way. The Core Council provides a marvelous opportunity for communication and involvement that I have found most helpful in the administration of my school.

House Leagues

In a large school communications can become quite a problem. That is why I consider the formation of an effective House League System to be mandatory. As my school has grown we have found it advantageous to increase the number of "houses" from four to six. The "3-A" system is being used in St. Francis which means that competition exists between houses in "Academics", "Athletics", and "Activities". A student chairs each of the three "A's" in each house and consequently is involved in and knowledgeable about those things that make the school a relevant experience for him.

Communication Seminars

This year for the first time I have experimented with a new concept in communications at St. Francis. I initiated what I call a series of "Communication Seminars". In these seminars I meet with about one third of each grade level at a time. It affords me the opportunity of meeting more informally with the students and sharing our points of view. Perhaps not so surprising is the fact that precious little difference of opinion exists once dialogue takes place. What originally appears to be potentially a source of conflict usually dissipates when both parties have the opportunity of seeing the other side of the coin.

I recall spending my first session with the students discussing the wisdom of the Nicomachean Ethic. You may recall that Aristotle, in arguing for a golden mean observed that many vices are really good qualities pushed to extremes. It wasn't really very difficult to develop this bit of philosophy and to make it very meaningful and relevant to my students. I firmly believe they left that seminar with a new perspective about the dangers of the "extreme". I believe they received a new grasp of the concept of "limitation", a new appreciation that the extreme of freedom is licence and that the practice of licence is not an acceptable practice in an intelligent society.

When one looks carefully at the aims and objectives of education at the elementary or secondary level one finds that the prime aim of the school is to assist each student in his growth towards maximum self-realization. In my view, seminars of the type that I have just outlined are equally as important as the dissemination of formal facts of disciplinary knowledge, and therefore the use of "classroom time" is perfectly legitimate. Too long have we considered in practice if not in theory that classroom time spent in other than very restrictive curricular pursuits was a serious violation of our contractual responsibilities. Thank heavens we are maturing professionally beyond such archaic thinking.

Faculty Meetings

Administrators communicate to students through the staff as well. Consequently it would seem imperative that administrators involve and inform their staff. In a large school this may be difficult. I have found general faculty meetings to be somewhat less than a satisfactory vehicle for disseminating information and for promoting involvement. In an effort to activate as many potential lines of communication as possible, I meet weekly with my ten department heads. These meetings are chaired by a department head — on a rotating basis each semester — and minutes of each meeting are printed. At such meetings the agenda is arrived at by the department heads through the chairman which not only enables but encourages them to delve into any or all matters affecting students and/or staff.

An important part of every department head meeting is a section headed "Principal's Communications". It is here that I can inform my in-school leaders of matters otherwise known only to the administration. It is here that I too can benefit from the wisdom of these professionals as we dialogue on the many matters of concern that are debated at such meetings.

To summarize, then, it might be said that the weekly meeting of my department heads with the administration accomplishes three basic objectives. Firstly, it facilitates an exchange of views on the operation of the school. Secondly, it provides an opportunity for the department heads to express their views, and the views of the teachers in their respective areas, concerning any pro-

posed major school policy change or innovation. Thirdly, it keeps the department heads informed on school policy and operation, thus enabling them to support, explain, and interpret school policy within their respective departments.

The consequence of these meetings quite obviously is a better informed administration, a better informed staff, and a better informed student body. It affords many more lines of communication by which the principal can communicate effectively thus enhancing the principal/student relationship.

Conclusion

It is essential for the administrator to be informed about matters that affect his work. One of the most effective ways for him to be informed is to read and to concern himself with what his colleagues are doing in other places. There is an abundance of journals and periodicals from which he may choose. I urge you not to neglect this very important part of your work.

In summary, I suggest that "communication" is the key concept in principal/student relations. It may sound like an over-simplification until one really delves into some of the approaches that are known to be successful in this important area of concern. One must believe that there is room for many more creative approaches and that one has a professional responsibility to be involved in that creativity. Let all of us care enough to be ingenious.

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SOME STUDENT VIEWS REGARDING SCHOOL ADMINISTRATION

J. J. BERGEN

INTRODUCTION

An increasing number of reports have indicated that student unrest has not been contained within the college or the university environment. Active unrest and protest has become characteristic of a number of American schools. There has been some indication that Canadian schools will not remain free of this trend of events. A major focus of the 1969 Leadership Course lecture series was directed to aspects of school administration which more directly affect students. It was deemed necessary that students also should be invited to express their views.

Two student panels, one from Cartier-McGee Junior High Separate School and one from Jasper Place Composite High School, presented their views regarding school administration. Most of the student opinions, which are summarized in this article, were expressed during an active discussion in which principals raised questions and issues to which individual members of the student panels responded. The two panels appeared on different days during the Leadership Course.

Both panels represented schools in which the administration and organization had been modified from what had been traditional practice. In both schools more freedom with respect to individual choice and general deportment had been granted to students.

JUNIOR HIGH SCHOOL STUDENT RESPONSES

The junior high school panel expressed appreciation in being able to attend a school in which there were fewer rules, in which varying methods of instruction and learning were being tried, and in which teachers participated with students in non-academic activities. The students appreciated a principal who was approachable and who would hear their suggestions and problems. Respect for the principal was perceived as a greater motivating factor than fear. One student stated that, "The few regulations which we do have in our school are all sensible regulations."

Team teaching procedures permitted students to come in contact with more teachers. Students also appreciated the opportunity for more independent study. Frequent quizzes and less emphasis on major and formal examinations were seen as desirable. Students felt that a school should take pride in the good academic record of some it is students, not only in athletic achievements.

It was thought that in an atmosphere of greater freedom some students might be be inclined to "hurt themselves" by not accepting the responsibilities that follow. However, parents should help by being supportive to their children. They should take an interest in their achievement, examine carefully their report cards, and consult with teachers in order to assist students in achieving their goals in school.

Students wanted some, though limited, choice with respect to courses, course content, and the teacher under whom they would work. They felt that personality clashes between teacher and student made good progress difficult. They did not want the responsibility of evaluating their own progress, nor did they think that they could assume any obligation in participating in the choice of teachers for their school. They would want to make more decisions with respect to student activities and regarding rules and regulations which would affect them directly. As one student said: "Since the decisions are for the students, I think that the students should be allowed to help in making them;" and, "If a student can assist in setting up the rules he is more liable to follow them."

Schools should, said the students, help them make good decisions, help them find their appropriate places in scoiety, and help them develop as individuals. Teachers should know their students, try to introduce variety and provoke interest, and also insist that reasonable assignments be done.

SENIOR HIGH SCHOOL STUDENT RESPONSES

The high school student panel represented a school in which about 2,500 grades X to XII students had been registered and which had a staff of about 137 teachers. The school had adopted what was defined as an "open climate." It had also introduced a semester system.

Students generally appreciated the semester system. The pace appeared to be faster and more stimulating. Apparently there was less need for review and cramming. Also, one of the benefits appeared to be an earlier release from instruction by a teacher whom a particular student may find unstimulating. On the other hand, some teachers and also some students experienced some difficulty in adjusting to the new system. It was more difficult to plan for certain activities, such as course-related field trips in a given semester. Students came to realize that missing a class or two appeared more consequential than in a course which ran a full year.

The open climate concept was associated with numerous advantages. A relaxation of discipline appeared to be more effective on a large high school campus. Students were challenged to assume responsibility for a greater degree of self-determination. Responsibilities and obligations were gladly assumed. After all, these would have to be theirs upon completion of high school. It was believed that new students coming into the open climate school readily adapted themselves to it. On the other hand, some students were not able to cope too well with the added freedom that was theirs. Some were tempted by outside attractions and cut classes. Such students had greater difficulty in maintaining an adequate standard of marks.

Some student "activists" had appeared on the high school campus. Apparently their number was not great, nor their impact pronounced at the time. They wanted more power in decision making. They did not think that the administration should have the power of veto over any decisions of a representative student group.

Panel members thought that it was not the business of students to be intimately involved in the business of administration of a school. They saw the school as a learning situation, and students there to benefit as learners. For the same reason, they said, students should not be expected to exercise disciplinary measures on students who break rules. Nor should students expect to participate in the choice of teachers for the school. How could they choose teachers about whom they knew nothing? Nor could they be expected to choose the content of courses. As one panelist said: "If you had every class deciding what they wanted to take, it would be more a weekly group than it would be a school; we have to remember that this is a place of learning, so you have to have someone who knows something, and we put this responsibility on the teacher."

Though students in the open climate school were not forced to attend all classes, and though they did in essence have the power to boycott the classes of a teacher whom they judged ineffective, most students were not inclined to do that. They did not want the open climate experiment to be jeopardized by any hasty action on their part.

Though some of the panelist admitted that a small school had advantages, the overriding impression was that the large school could be and was exciting. The large school was characterized by a variety of experiences, more opportunity to meet new and interesting people, less danger of moving in a rut, and a greater scope for stimulating interaction. It was considered a better preparation for moving on to other large campus institutions, such as the university.

One panelist concluded that: "The school isn't just for students; it is everyone—the administration, the teachers—it is everyone."

A SCHOOL SURVEY

A questionnaire was distributed to all grade IX to XII classes in an urban high school. Students were asked to respond to the 52 items of the questionnaire and thereby indicate what they thought *the role of the high school student ought to be.* Some of the items are categorized in the tables that follow. The per cent of the 335 respondents who agreed with each item in varying degrees from "agree somewhat" to "agree very strongly" is recorded.

It can be seen from Table I that students

TABLE I
CONFORMITY AND TRADITION

Item	Per Cent in Agreement
To cooperate with the administration	88.6
To try to get along with his instructors	94.3
To be well-groomed	86.4
To be well-mannered	97.1
To be hard-working	82.1
To spend substantial time studying course materials	83.6
To try to get good marks	95.3
To take detailed notes in class	40.4
To memorize facts	30.8
To attend all classes regularly	72.2
To conform to rules and regulations	64.9
To conform to rules and regulations governing dress	35.0
To try to be accepted by his peer-group	83.9
To take an active part in student activities	89.9

genarally agreed that they ought to get along with their instructors and school administrators. They were also in agreement with many of the traditional virtues which have characterized the "good student". Many did not attach importance to note-taking or memorization. There may be a trend to see less value in regular attendance and in the observance of rules, particularly those related to dress.

The responses with respect to matters related to participation and representation appear to reinforce the opinions expressed by the student panelists. Table II shows that there was a general desire on the part of students to be involved in decision-making in matters that affect them directly, but less so in the area of staff selection and in that of disciplinary action with respect to students. The latter areas were seen as those in which administrators and teachers ought to make decisions.

TABLE II
PARTICIPATION AND REPRESENTATION

Item	Per Cent in Agreement
To participate in planning the content of a course	68.1
To have a voice in determining the methods used in assessing his performance	75.3
To be represented in the selection of staff	41.6
To participate in the evaluation of the effectiveness of staff	76.7
To have representation at staff meetings	70.4
To have representation at board meetings	76.7
To be represented in setting up rules and regulations	82.2
To be represented in planning the calendar of activities	89.5
To be represented in decisions regarding the expulsion of students	55.9
To expect to be disciplined by his peer-group	39.8

Table III shows that students desired considerable freedom to challenge policies, interpretations, values and evaluations. However, a much smaller proportion of students felt that high chool students ought to become involved politically or to demonstrate on issues, and less than 40 per cent felt that they ought to have the freedom to boycott classes.

High school students also desired more individual freedom. As can be seen from examining Table IV, the students preferred not to have restrictions with respect to their use of the facilities of the school. They wanted freedom in the choice of courses and also in the pace at which they completed

TABLE III
STUDENT CHALLENGE

Item	Per Cent in Agreement
To feel free to criticize a specific institutional policy openly	82.7
To feel free to challenge a staff member's interpretation of a rule	80.0
To feel free to challenge an instructor's statements	88.4
To feel free to question an instructor's evaluation of his performance	82.2
To feel free to boycott classes	37.9
To have freedom of expression in the student paper	86.2
To feel free to challenge existing values	78.5
To demonstrate on issues	52.6
To be politically involved	57.7

these courses. About 30 per cent of the high school students of this particular high school thought that students ought to have the freedom to experiment with drugs.

TABLE IV
INDEPENDENCE AND FREEDOM OF INDIVIDUAL CHOICE

Item	Per Cent in Agreement
To have freedom to move in buildings	84.7
To be allowed to make use of the laboratory for individual science projects	76.4
To be allowed to make use of the school library for study after hours	76.7
To have freedom of choice of courses he wishes to study	96.1
To be allowed to complete his courses in less than the alloted time	79.3
To be allowed to hold informal seminars on critical issues	73.5
To have freedom to experiment with LSD or other drugs	29.8

CONCLUSION

As young people mature, they want more freedom. They say they are also able to accept the resonsibility that essentially must accompany greater freedom. Junior high school students have come a long way in the development towards maturity. They ought not be nurtured in the same manner as pupils in the lower elementary grades. Senior high school students are fast approaching the day when they will find themselves forced to accept the responsibility and consequences of their own decisions. They want the opportunity to exercise a good measure of that responsibility before graduation from school. However, it appears that they wish to exercise this responsibility in the context of institutional security. Perhaps they are asking for an "open climate" which has the safeguards of enough guidance and control to prevent them from suffering extreme or undesirable consequences.